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ARTICLE I.

SOME PERILS OF THE PREACHER.

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To every work are some incidental evils. Electricity is a great light-bringer, but it has its dangers for those who make it and those who use it.

The preaching of the truth is a great work. There is no greater. But the preacher is not exempt from certain dangers which grow out of the conditions under which he works.

Even when he is doing his work most conscientiously he may be most liable to stumble. Parnassus has its pitfalls. The most sacred calling of all has its dangers. Let us run up a flag at several points, for the common safety.

The preacher is in danger of knowing his creed better than his Bible. He must have a creed. He ought to believe in it thoroughly or renounce it.

Our acquaintance with men and churches will teach us that the men who declaim against creed are usually narrower, (when you find out what they really do believe), than the average creed believer.

There are no minds so partisan as the independent.

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Scratch a man who is heralding his breadth and you will likely find a hide-bound bigot.

As an example, the Unitarian Church is always announcing itself as a church without a creed; yet she has about as many creeds as she has followers. Each man has his own creed, is the result.

So it comes to pass that no churches are so narrow as those that boast their liberality.

No creed is so contracted as his who claims to be free from all creed bondage.

After stating this common tendency, we must still note the peril of the preacher. He has been educated in the school of one church, has subscribed a creed, and is in danger of becoming wall-eyed.

All doctrines are seen only from one stand-point; all texts are interpreted in a line with his own dogmas; unconsciously often there is a bias. Every other creed is to be used as an athlete uses a sand-bag, knocking it away for the strength that is gained by resistance.

The best definition of a creed that can be given, and the highest place to which it can be assigned, must leave it subordinate to the Scriptures. It is explanatory. It is a hedge along the way. It can never be the way itself.

Christ is the sun in the heavens. The creed is the clock on your mantel. It may happen that your clock will need regulating. The sun, like Christ, is yesterday, to-day, and forever the same.

The truest souls, and deepest students of the Scriptures as of the creeds, have always so understood the matter

But the smaller intellect, the mind for whom the school could not do everything, is likely to rest so completely in the letter of the creed as to miss the temper of the gospel truth.

It is easy to find illustration of this in other creeds. Westminster, for example, has by her own recent admissions, been presenting for more than two hundred years a harsh view of salvation. Only now do the subscribers of the Westminster Confession move to insert a clause upholding the divine love, modifying at the same time the rigor of the old Calvinistic doc-

trines. The fathers put up the shutters to keep the light in. This generation is taking them down to get a breath of heaven's own air.

In a brief paper we can not point out the possible dangers from an over-emphasis of our own creed, but may suggest that the same tendencies are likely at work, making the same cautions necessary.

Another peril for the preacher is found in the bookish nature of his preparation for the work. He is in danger of knowing more of the ancient history of the Church than of its modern development.

To be sure, experience from contact with men will furnish the corrective in part. But the school has taught him church history, from its beginnings. The history of doctrine has carried the student through all those early, fascinating periods when errors were developing; when the creeds of the Church were taking shape, through conflict of opinion and variety of practice. Still the preacher has to remember that the early is not more important than the later.

If we should follow any one of our great rivers backwards from its mouth to its source, we should have a fair illustration of the course of Christian history. The river narrows as we go back. We reach a point, after a time, where the tide has no effect on the current; we find many other smaller streams running down to swell the river; we meet a varied scenery among the mountains and the valleys; and for a time may even lose sight of the narrowing current, amid the rocky defiles; but, at last, somewhere in the mountains, we shall come upon a clear spring of living water, flowing fresh, full and free.

So does Christianity lead us back across the centuries, through waste of empty years when all life seemed famished, up into regions that bar investigation, till we come upon the spring of living water which was opened to men in Jesus Christ. He is the Fountain of David, "yesterday"—which means all the past, "to-day"—which includes all present agencies, and providences—"and forever the same." All the future is assured in this magnificent promise. To know him we may pass over all that intervenes between us and him. But to know him fully we

must know all that has flowed out from him, not in the early centuries only; but both yesterday and to-day. Modern heresy must be known as well as ancient. Of what use will it be to detect the fallacies of the old Gnostic philosophy if the new-fangled Christian Science parades before us unrebuked? One of the uses of the study of the early times of Christianity is to disclose to us the similarity between the early and the later delusions.

The peril of the preacher is ossification—having learned his doctrinal outlines, and taken his bearings from the early times, he may not be able to understand the pressing needs of his own time. Many a man to-day is knee-deep in a rut which he has worn in his tread-mill round. Prayer is a great aid to devotion, but the preacher must have windows in the side of his house as well as in the roof.

There are living questions which every living minister must meet. If he is to maintain the lead among manly men, in every walk of life, his culture must be liberal; his head and his heart must be in full sympathy with the progressive method by which the Church to-day lays siege at the gates of evil. There is the question of Poverty; of the relations of Labor and Capital; of Crime; of Prison Reform; Race Questions; Charities; Missionary Movements; Educational and Philanthropic work of every kind. These are not the Gospel, but they have vital relations to it. No preacher can separate himself from these matters, if he would make his message from Christ a present, living word. "I make all things new" has more meaning in this generation than in any former period of the Church's life. As the brightest light gives us the sharpest shadows, so this nineteenth century's wealth of opportunity runs parallel with deeper wickedness, demanding better applications of the old truths; more skillful handling of this Sword of the Spirit that it may not fail to pierce to the joints and marrow.

The Apostle Paul was a model preacher. He was always using all knowledge to make more effective the truth he had to deliver.

How often he uses the phrase—"I would not have you ignorant." He had no such conception of the word he preached as

that it could be helped on by ignorance. He would take all his converts into his confidence. This spirit we want to bring into the whole Church, to lift it out of the contempt into which it falls, deservedly, when any guardian of its truth goes about his work in the thought that his own church is the only church; making salvation in any other way doubtful if not impossible. There results a narrow-minded sectarian, when the whole genius of the New Testament is to develop a ministry in the direction of Christian Charity and Christian Unity, the two prime essentials of the Christian life.

That was a very beautiful illustration of the broadening influence of travel and contact with the world which came to us recently from the letter of our missionary, Miss Dryden. She had been in the slums of London, in company with Miss Dr. Kugler, watching the work of the Salvation Army in rescuing the outcasts of "Darkest England." She said: "We were not ashamed to be associated with such a noble band of workers

* * A tambourine and flag are not according to my taste; but if by using them men and women can be reached and rescued from sin, I do not condemn them. That the workers whom we saw here are more than enthusiasts, we feel sure. They are surely saving men and women from awful depths of crime, and for this we may say, 'God bless the Army!'"

It takes a liberal education to be able to say that. Paul said: "To the weak became I as weak, that I might gain the weak," that is, he accommodated himself to their capacity.

The preacher is in peril from the temptation to array himself against the truth of God as revealed outside the Bible.

God has spoken at sundry times and in divers manners. There are other religions—false religions we are in the habit of calling them. But the better we know them, and the people who live under them, the more fully convinced are we that no religion can be all false. The stars that shine in the mill-pond are only images; we must not therefore conclude that there are no stars really shining in the heavens. Every reflection becomes rather hint and prophecy of the true substance.

We say of Confucius who taught before Christ in China; of Buddha the Light of Asia; of Zoroaster, of Socrates, of every

great soul that came shining like a candle in a dark place, as was said of John the Fore-runner, "He was not that light." But we must know a little something of these lesser lights before we can fully understand what that means.

As we better appreciate the Light of Asia, we do the more exalt the 'One greater man', the Light of the World, and understand that Scripture which says that God has never left himself without witness.

The same line of treatment ought to be followed with respect to all the unfoldings of modern science. Too many men in the pulpit think they are doing God service by inveighing against science. They declare that evolution is of the Devil, a kind of modern fatalism.

The recent Methodist Ecumenical Conference had very conflicting notes on this subject. Why should a better acquaintance with God's world and God's laws lead away from God? We are in peril if we think so.

Professor Asa Gray put the whole subject in a nut-shell when he declared that the stronger our reasons were for seeing an order in creation the stronger were our reasons for believing in an Ordainer; one who has determined the order.

Evolution has come to stay, beyond all question. We must learn to think of it as a method of creation. The burden is laid upon the pulpit, and upon all thinking believers, to see that it becomes Christian and not atheistic. We must take that sentence of Paul, which has in it the whole scheme of development, and say that the New Testament is in sympathy with a true theory of Evolution when it declares: "That was not first which is spiritual, but that which is natural, and afterwards that which is spiritual."

Any preacher who uses his Sunday mornings to preach against Darwin, as has been done recently, holding up Evolution to ridicule, only makes himself ridiculous, at the same time that he does harm to the truth.

The Church's foes ought not to be those of her own household. Our young preachers ought to be cautioned against falling into general denunciation of Darwin, or into wholesale commendation of Buckle. The *Origin of Species* is a truer book

than the History of Civilization. The one is based on Nature as it is. The other is evolved from the author's inner consciousness, representing History as it never was.

The whole history of the world is a contradiction to the theory of Buckle that men are the result of the spiritual and moral forces of their time. At this point the laws of organic evolution can not hold. The great epochs of history, the periods marking the beginnings of new civilizations, have usually been introduced by men who were not in accord with their time; men who were the product of their time only by opposition, as trees brace themselves more strongly against prevailing winds. Luther was not a product of his time. He was a protest against his time. The great names of history have been those who beat against the current, and with time and tide going the other way, still made headway to bring in the new and better era. All this does not mean that the preacher is the only one likely to be under a bias. The unreasoning antagonism is often as clearly marked in the man of science as in the preacher. It was a scientist who wrote a book some years ago, now slightly antiquated though it belongs to the International Scientific Series, with this title—"The Conflict between Religion and Science." There was bigotry and a begging of the question in the title. As the author treated the subject he might fairly have called his book—The Conflict between Rome and Science, or between old nations of the Bible and new facts in Nature.

We want to make all the discoveries of science, all the agencies of civilization, all the defects of other systems, contribute their share to the completer glory of that kingdom which shall not end. As the entomologist impales the unsightly and the beautiful that he may know all of nature, so the theologian must know error as well as truth, doctrines grotesque and fundamental. We must not take any position which will in the end be a weakening of the line of defense. This has been done in other times. Once it was heretical to hint that the earth was not the center of the universe. Once it was deemed a surrender of the Bible to grant the teachings of geology as to the earth's antiquity. Now no one halts over such primary facts.

The place which human reason is to occupy in all religious

discussion is not to be mistaken. We dare not discredit this gift of God. How shall we understand the Scriptures but by exercise of this faculty?

Dr. Briggs has made some commotion in the churches by saying that "there are historically three great fountains of Divine authority—the Bible, the Church, and the Reason." But surely we should put a premium upon ignorance, handing ourselves over to the dominion of priest-craft, if we took any other position, properly understanding our terms.

We always urge men to weigh argument, to use judgment, to reason, to believe on evidence. This means that reason is a factor. We also urge the claims of the Church; insist upon men coming into vital relation with the Church. Shall we not be consistent and claim for the Church a share also in the authority with which we address ourselves to men? Not to do so is to say that link by link through the centuries the Church is necessary and valuable but the chain is worthless. Each link an absolute necessity, and the completed thing a rope of sand.

So, too, with respect to the Higher Criticism, of which we hear so much in these days. The preacher is in peril of losing his balance, concluding if Moses did not write the Pentateuch that Christ's testimony is impeached, since he quotes Moses and the Prophets.

When men are done propounding theories as to the earth's origin, the earth will still remain. No criticism as to the method by which the Scriptures took their present form can impair the value of the Scriptures themselves, or the validity of the truths they contain. Yielding the claims of Jahvist and Elohist we do not yield Genesis. To forbid all study as to the origin of the Bible record from its human side is to make a fetish of the book. Only the pretended revelations drop from heaven, like Joe Smith's Bible, fully formed and perfect. The preacher must not be ignorant of the changed conditions under which the Bible is to be studied.

All the learning of our time has not made the Bible an antiquated book; but it has rendered some of the notions once held in regard to it, and the methods of explaining it, very antiquated.

Another peril in which some preachers find themselves is

the danger of being led off from the truth by the sophistry of error, or the glamour of some fascinating heresy. For his own security, for the safety of the flock he feeds, he must know something of the course of religious thought.

Unitarianism, for example, seems to be a new thing in this century; but it strikes its roots back into the earliest heresy of the Church. It seems to be making emphasis of the unity of God. But all the creeds of Christendom have done that in the strongest forms in which language could express the doctrine of the Divine Unity. The real aim of Unitarianism has been to deny the Divinity of Jesus Christ.

The experiment has been tried long enough that now we are prepared to pass judgment as to its value. It is on the wane. They report a small gain in churches, but in real strength, in spiritual grasp, in control of men by ideas, there has been retrogression. Mr. Lowell, poet and diplomat, was claimed as a bright particular star in life. But his last directions as to religion showed that he inclined to the old paths. On a recent Sunday when a count of eleven wards of the city of Boston showed seventy-two thousand people in Church, but five hundred of the entire number were in Unitarian churches.

It is a spent force—once or twice a man has passed from us to this sinking ship, not because his frontal sinus was broader than the average, but because he was led away through shallow views of God, of sin, of salvation.

The same is true of Universalism. It has changed its basis in recent years more completely than any of the older, orthodox churches. Universalism does not stand any longer for universal salvation. That has been given up, as too weak a foundation on which to build a church. Universalism means now at the most a modified form of Restorationism, implying future punishment.

Now you will hear the Universalist proclaiming that his gospel is a *universal* gospel; that his church is teaching *universal* principles. He keeps the old word but shifts his base as to its meaning, aiming to captivate the unwary by the seeming breadth of his creed.

So with Transcendentalism. There is something very captivating, at first sight, in the root conception of the Transcendentalists.

God is to be apprehended by the soul as immediately as matter by the senses, or as Cousin puts it, it is "the belief that God may be known face to face, without anything intermediate." It transcends will and understanding. It is an intuition—close, indubitable.

But see the outcome!

In the end our transcendentalist is without any God. This that promised so much more than faith ends with nothing but nebula and Concord Philosophy. A contorted outline of a shadow has been taken for the substance.

Emerson may stand for the whole school of transcendentalists. He claimed to pass into the higher, spiritual realm, discarding orders and ordinances. He preached his famous sermon on the Lord's Supper, renouncing the ordinance as a husk. That ended his relation to the Christian Church. Every one knows that the grain is worth more than the husk, yet we have never found any way by which to raise grain without a husk.

We have had this same transcendental fallacy put forth in some quarters of our own Church. But surely if the light of reason is not enough, the *ignis fatuus* of intuition will not answer. The groundwork of Lutheran Theology had better be laid in intellect than intuition—for Luther asked to be convinced by proofs. There must be a proof concerning God which the reason can give itself that is vastly more convincing than the mysticism of the transcendentalists, who say that it is so because they feel that it must be so. Sentiment may fill the rooms of the house with tender memories, when once we have built it; but sentiment must not be set to work at laying foundations.

These are some of the old yet new questions that meet the preacher to-day. The sum of the whole matter is that we need an educated ministry, that is educated towards and not away from living questions. The old thesis which a former generation delighted to discuss—a ministry for the times—is still pertinent. Our successful preacher must be completely trained to meet error, to fight evil, to know truth in other realms, to do

battle for Christ on any field, of any evening's choosing, with any kind of weapon.

This means a complete equipment of our schools. Nothing else will do. A wise policy would dictate the strengthening of our seminaries already existing. Whether our seminaries are in the city or in the country is not so material. If they are in the city they should be within reasonable distance of the heart of the city that the advantages claimed can be realized. But wherever the seminary is we should put into it the best facilities, the best libraries, the best teachers, that the peril of the preachers who go from its walls may be small and their success in winning men large.

ARTICLE II.

FOSSIL MEN.

By PROF. L. A. FOX, D. D., Salem, Va.

Geological Anthropology is one of the most recent of the new sciences. Cuvier had so often been called to examine what were supposed to be fossil human bones that he pronounced against some genuine specimens. Agassiz said, when the discoveries of the Swiss Lake villages were made known, that man would now be connected with geology. The science of geological archæology did not commence before 1850. There had been an accumulation of facts during a number of years, but they were not understood, and the scientific world, influenced by the common interpretation of Biblical chronology, needed irresistible proof that man had been in Europe longer than four thousand years. Stripped of that prepossession the reaction certainly went to a very great opposite extreme. There are a number of questions connected with the science not yet answered and probably never will be, and therefore it is not one of the exact sciences.

The first discovery of a fossil human bone which attracted attention sufficient to preserve it, was made in 1700 during some excavations made by Louis of Wurtemberg at Canstadt. The

skull was not scientifically examined for more than a century and a quarter afterwards. Kemp in 1821 found in London a stone hatchet and some elephant teeth. Boue in 1823 found some human bones in the loess of the Rhine near Lahr. It was these which Cuvier denied were fossil. Tournal in 1828 and Christol in 1829 made some important discoveries. They found the bones of extinct animals together with pottery. Schmerling found at Liege in 1833 the bones of the elephant and rhinoceros together with rude stone implements and a human skull and other human bones. The skull is known as the Enghis skull. Serres in Le Aude in 1839 made similar discoveries. Perthes, who lived at Abbeville in the Somme valley in France, watched the excavation of gravel pits in the vicinity from 1841. He published the results in 1847. Falconer, Prestwich, Evans and Lyell visited his collection and pronounced them fossil. He found flint implements together with the bones of extinct animals. These investigations incited many both in England and on the continent to make similar examinations and the discoveries were so numerous that widespread confidence in the new science sprang up among scientific men. Rigelot in 1855 found at Amiens in the Somme valley fossils like those at Abbeville. Gaudry in 1856 found stone hatchets at Saint Achuel. These hatchets were regarded as of the very oldest type known. Lartet in 1852 discovered the important cave of Aurignac but did not publish his account until 1861. This removed doubts that lingered among scientific men. It had been supposed by some that the human remains and bones of extinct animals had been brought together by accident. This cave had not been disturbed. Its entrance had been barred from an unknown age by a flat stone. In it were found the skeletons of seventeen human beings. There was a hearth and around it were the bones of the cave bear, the auroch, the horse and the reindeer. There were also implements of stone and bone, and also shell beads. It was manifestly a burial place in the time of animals which have been long extinct. Outside of the cave there were a great many bones, many of which had been split for the extraction of marrow. There the ancient men had held their feasts upon the flesh of mammoths, aurochs, reindeer as

well as of horses and oxen. At Les Eyzies, Lartet and Christy found a stalagmite layer in which were imbedded the bones of the extinct animals, worked flint and charcoal. In 1857 Full-roth found at Dusseldorf the famous Neanderthal skull, believed to be the oldest known. In 1864 Lartet found at La Madeleine a plate of ivory upon which was carved a picture of the mammoth. Later Garrigou found a picture of a cave bear engraved on a pebble. Vitrage found on a piece of slate the picture of a reindeer fight. Since then a great many pictures of reindeer have been found. Riviere in 1872 found the Mentone man in the valley of the Lesse. This is the most complete skeleton of primeval man.

Observations have been made in other countries. Dupont under the order of the government investigated the caves of Belgium. In England Evans, Prestwich and others have explored a number of caves, the most important of which are Kent's and Brixham, and made observations in the gravel pits of Middlesex, Surrey, Bedfordshire and Suffolk. The caves of Germany have been searched and discoveries made at a number of different places. There have been found human relics in Italy, in Syria on the coast of Phœnicia, in India and in Africa. The Phœnician caves were examined by Dawson. There have been found very rude flint implements in the gravel beds at Trenton, New Jersey. Abbot collected several hundred which have been pronounced by competent judges to be human and very old. A number of human bones have been found in various parts of the U. S., which were at first represented to be fossil. Among these was the Calaveras skull, found three hundred feet below the surface in the gold bearing gravel in Calaveras county, California. Human skeletons, once supposed to be fossil, have been found in Louisiana, in Mississippi, in Florida and in other places. But all these have been pronounced by scientific men to be recent. Capellini found at Monte Aperto in Italy bones bearing incisions supposed to be made by human hands. These were in pliocene strata. But there is great doubt as to their being human marks. Bourgeois found flints in Thenay which he believed were shaped by human hands. Scientific opinion

was divided. Later he found in the same miocene strata a small knife which Quatrefages thinks can be ascribed only to man.

The facts collected from these different fields are the materials of the new science. The fossils have been classified, and specimens are arranged in extensive museums, one of the most important being that of Mortilet at St. Germain in France. From these facts we may learn the geological period at which man appeared, the climactic and geographical conditions, his cotemporaries among animals, his mode of life, his degree and his progress in civilization, his size, his intellectual character, and something even of his religious ideas.

The Drift period followed the Glacial age. Before the Glacial the temperature of Northern Europe was much higher than it is to-day. The great forests locked in ice in Greenland and the fossil vegetation in Iceland and Spitzbergen bear witness to a far warmer climate than has been known there since historic times. From unknown causes the Glacial period set in. The glaciers ran down into central and southern Europe and over a part of the United States of America. At the end of the glacial age a rainy period followed. The rivers worked out the valleys. There were great floods, and in Belgium the waters rose four hundred feet above the present level. The debris was carried down into the valleys and deposited in what is known as the river gravel. It is in this gravel bed that we have the first positive evidence of the presence of man.

The climate had greatly moderated from the glacial period but was still cold. The glaciers were only retiring. The extremes of heat and cold were great. Only a hardy race was able to endure the strain. This pluvial period was followed by a slight return of the glacial, and this by another flood by which the strata known as the Loess was deposited both over Europe and Asia.

During these great changes in climate there were also great geographical changes. In the latter part of the tertiary period, that part of it which is known as the pleistocene, the British Isles were a part of the continent, the North Sea was a broad open plain, the Atlantic coast extended one hundred miles west of the coast of Ireland, the Mediterranean sea was smaller, was

not connected with the Atlantic and was divided by a neck of land of which Sicily and Malta are the remnants, and the area was 2400 feet higher than its present level. At some time during these changes there were extensive submergences and elevations. Men came from Asia and at first were confined to the southern part of Europe and advanced northward after the retreating glaciers. The territory was broadened until the primitive men spread over the greater part of Europe.

The animals of that age have left their bones in the gravel beds and in the caves. Among others the mammoth, the woolly rhinoceros, the great cave bear, the cave lion, the cave hyena, the reindeer, the horse, the Irish elk, and the auroch were found from Lebanon to England. About twenty-three species of animals have been recognized as having contributed food to those early men. Different species in different ages furnished the larger supply, but in all the countries of fossil man there were the same general tastes. The first of these species to retire was the cave bear. The number of mammoths greatly diminished during the Cro Magnon period, and before its close probably became extinct. The reindeer multiplied and became so abundant in the latter part of that age that some have divided the period of palaeolithic men into the mammoth and the reindeer ages. In many sections the horse abounded and furnished most of the food. It was a large headed, short limbed variety.

It was difficult for a large number of scientific men to believe at first that man was contemporary with the extinct mammals. The commingling of human implements and human bones with those of the mammoth, rhinoceros, hyena and reindeer was attributed to accidents. The soil of different strata was thought to have been washed out and deposited by great storms. But it is now clearly established. They are found welded together in stalagmite beds, and lying side by side in undisturbed caves. There are pictures of them sketched by human hands. The fact is no longer questionable. The disappearance of these animals was due in some measure to the change of climate but in larger degree perhaps, as Prof. Wilson thinks, to the agency of man. The co-existence on the same territory in Europe of animal species which are separated now by an entire zone, has been

one of the puzzles of scientific men. It is explained, but not satisfactorily, by the climate of Europe. It is now probable that the natures of the animals have undergone great changes, and that the ancestors flourished in a climate which would now be intolerable to the descendants.

The palaeocosmic men have been divided into different races. The grounds of the division are the skeletons, the character of the implements, the different strata in which the human remains sometimes appear and the predominance of different species of animals. The division can not claim to be anything more than probable. Less than fifty skulls and considerable parts of skulls and less than a dozen complete skeletons have been found. The other human bones have been fragments of the skull and bones of the face, of the trunk and of limbs. The implements have been arranged more according to the idea of age than the strata in which they are found. Dawson says of this order of arrangement, "which is regarded," "which is believed." Subsequent discoveries may confirm the hypothesis. The races in their leading types appeared successively in Europe, but were for a considerable portion of the time contemporaneous.

The earliest race was the Canstadt. Quatrefages says, "As far as we know the Canstadt race is undoubtedly the most ancient European one. It disputed the ground with the great extinct mammals, with the mammoths, the woolly rhinoceros, the cave bear and the cave hyena." The celebrated Neanderthal skull belonged to this race. Two skeletons found in the Grotto of Spy in Belgium are the last known specimens. Their appearance is thus described by Dawson: "The head long but low with projecting eyebrows and receding forehead, a somewhat large brain case, high and wide cheek-bones, massive jaws and receding chin." It was a savage face. They were about five feet seven inches in height. Their bones were thick with marked protuberances for strong muscular attachment and they were therefore very robust and athletic. They were hunters, and left few traces of any settled dwelling places. Their remains have been found chiefly in the basin of the Somme and the Rhine but they occupied at one time probably nearly the whole of Europe.

The second race in Europe was the Cro Magnon. Dawson pronounces them cotemporaries of the Canstadtts but their local successors. They came before the Canstadtts had retired, and they lived in the same sections. They may have absorbed the Canstadtts; at least they survived the race many years. The relation in time of the two races is seen at Grenelle where the Cro Magnons are found in a strata above the other. They appeared before the close of the period of the bear and they fed upon it, the mammoth and to some extent upon the lion and the hyena. They lived chiefly upon the horse and the auroch. Only the feebler part of them, as old men, women and children when left alone, stooped to take birds and small animals.

We have several complete skeletons, besides a number of skulls and isolated bones, from this race. The bones of three men, a woman and a child were found near Les Eyzies in the valley of Vézère. A skull was found at Solutre. The famous Engis skull is Cro Magnon. Two complete skeletons were found at Mentone, one in 1883 and the other the next year. The one was under eight feet of culinary debris and the other about twenty-five feet below the general surface.

The race was tall and robust. The men were from five feet ten inches to six feet in height. The bones were thick and strong. They had large foreheads and aquiline noses. The brain cavity was larger than the average European of to-day.

They were more settled than their predecessors. At Solutre they had a considerable village, the oldest known in Europe. The centre of the race seems to have been in Southern France from which they went into northern France, Belgium, and Italy.

The race passed through different stages. It is believed that their progress from the rudest implements up to a much more refined life and their decline have been traced.

In the Somme valley in the lowest bed containing human relics there are flint hatchets and flakes. These are regarded as the oldest known. From the name of the place they are often called Achulian. The hatchets could be used as daggers, axe, hoe, or battle axe. It could be held in the hand or fitted to handles of wood or bone. One of them was found imbedded

in the skull of an ox. The flake was a splinter of flint, flat on one side and angular on the other, sometimes square at both and sometimes pointed at one end. They were sharp on both sides and could be used as scrapers, or knives, or as arrows and javelins. They were sometimes notched on the sides and made into saws. With them these ancient hunters skinned the animals, cut up the flesh, sawed the bones and often killed the prey. They were also used in war. One of them has been found in the vertebra of a reindeer, another in the vertebra of a man, and another in a human knee pan. These flint tools and arms became gradually more perfect. Deer's antlers and the jaw-bones of bears came subsequently into general use. They were made into scrapers, borers, knives, chisels, and hammers. The hatchets were larger and better. The lance became a powerful weapon. Shells were worked into bracelets and necklaces.

The earliest Cro Magnons used flakes and hatchets similar to those of the later Canstadts. At Monstier, where they came into close relations, the tools and weapons are indistinguishable. But the flint implements a little later became more perfect. The arrows were made out of carefully selected material, had a finer finish and were shaped with more precision. The use of the antlers of deer greatly increased and then suddenly became predominant. They were made into harpoons and into needles, not much longer than our own, with eyes so deftly executed that it seemed for a time to have been impossible without metal tools.

In the mammoth age the ashes and charcoal bear unmistakable evidence that the food was cooked, but there is said to be no sign of pottery. Later there was rude earthen ware of which fragments have been found. The scrapers show that both races used skins for clothing, and the needles that they were sewed. Scratches upon bones where tendons are attached indicate that tendons were used as thread. The work shops, revealed by the chips of flint, show that there was the beginning of division of labor, and the stone weapons out of rocks found only in other countries prove that there was some sort of commerce. They had canoes and navigated the sea as far as the British Isles. At Solutre there are skeletons of more than forty thousand

horses, and this can be accounted for satisfactorily only on the supposition that they were domesticated.

Both races had ornaments. Necklaces and bracelets have been found at many different places. Shells from distant shores and from tertiary beds were used. The later races used also ivory plates, stones and clay beads. There are indications that the clothes were embroidered. From the small stores of oxide of iron it is believed that they tattooed themselves.

The artistic ability of the Cro Magnons has excited a large degree of admiration. A large number of pieces of art have been discovered. The specimens of sculpture are usually of a low order, but their engravings of animals show wonderful skill. But even of their sculpture Quatrefages, describing two dagger handles, says, "In both a reindeer is represented crouching, the legs bent, the head stretched out and the antlers lying along the body. The attitudes are so natural and the proportions so exact that a decorative sculptor of the present day in treating of the same subject could scarcely do better than copy his antique predecessor."

In engraving they copied plants and animals, and sometimes they showed also a fine imaginative power. Of a reindeer picture found in Switzerland, Southal says, "The drawing, so elegant and accurate in execution, speaks louder than all the facts to prove the great antiquity of man. No imbecile hand guided that pencil." The pictures of men and women are all very rude and some are obscene. Among the engravings are individual animals and groups of animals. We have the mammoth, the elephant, the bear, the horse, the stag, the fish and the auroch. A noted picture is that of the fight between two reindeer with a female as an indifferent spectator.

The Canstadt left no trace, so far as discovered, of their religious belief. No burial places have been found. The places where they lived as homes are unknown. But we know that the Cro Magnons believed in a future life. The implements which they placed in the graves leave no doubt on this subject. They had a realistic conception of the future world and thought that the dead would continue to need food and carry on war. But beyond that one belief we know very little of their religious

ideas. Some have supposed that several of the objects were amulets, and some have imagined that they have discovered evidence of sun worship. From some mammoth bones found upon hearths in their dwellings it has been thought that in the age succeeding the mammoth its bones were objects of worship.

The early races were savages. Even in the reindeer age they are compared with the Algonquins in the time of the early American settlements. In art they surpassed the Algonquins. Some of the drawings indicate a beginning of pictorial writing. If they had other dwellings than caves there is no trace of them. There is evidence of some form of government with grades of officers. For a number of generations they had no pottery, no metals, and no domestic animals. Animals abounded in the forests and they lived by hunting. Food was easily obtained and they ate only the choicest portions of their game. They regarded brains and marrow as specially desirable. The skill in art drawings show leisure. There are proofs that they carried on wars. The head of the woman of the Cro Magnon bearing the mark of a hatchet may have been wounded by accident, but the many crushed skulls both male and female show that there were scenes of warfare fierce and brutal among those early people. They have left evidence of respect for old age. In the British Isles they may have been cannibals. Owen found marks upon the bones of children which he said were made at feasts upon their flesh. Foster asserts that the Palæocosmic men of the reindeer period, were cannibals. Piette found at Gourdan fragments of skulls with marks of knives, and he thought also that they were the remains of feasts. But Quatrefages says, "No reason exists for thinking the Cro Magnon man was a cannibal."

The Canstadt race are the oldest men known to geology. They were savages, but yet they were men. They have been called simian and brutal, but yet they are very far removed from the highest known apes. In Hæckel's human tree the two parts next to man are unknown. Huxley has said that "to deny the gap would be as reprehensible as absurd." The Neanderthal skull has frontal protuberances and a receding forehead, and is called by Huxley the most brutal known, but it is a human skull

with a brain capacity equal to that of the Malays. The Canstadt type of skull reappears not unfrequently in our race. Quatrafages says Robert Bruce's belonged to it. The evolutionists admits that the links which unite man to the lower orders must be sought elsewhere than in Europe.

The geologic period in which palæolithic men lived has been determined, but the chronological age has been a matter of dispute which remains unsettled. On account of the relation to Biblical history this feature of the science is of great importance.

It is certain that the river gravel man in Europe, the oldest known to science, was not the first man. There are scientific, as well as historic reasons, for believing that man originated in Asia. When he came to Europe is unknown. Some have thought that the Canstadts were not the first to come but that there are traces of men in the pliocene and even in the miocene age. Quatrafages, usually very cautious and conservative, avows his belief in pliocene man. He says, "In my opinion the existence of pliocene man is an acquired scientific fact." But he admits that this opinion is far from being unanimous among scientific men. He thinks that there is evidence of miocene men. Dawson examined on the grounds the facts upon which the opinion as to pliocene and miocene men is based and says with positiveness that the human implements and bones in the pliocene and miocene strata are due to land slides. Prof. Daniel Wilson says, "One class of archæologists confidently anticipate recovering not only works of art but also fossil remains of man in the pliocene or even in the miocene strata. So far however as any reliable indications guide opinion it scarcely admits of question that neither has been found in any older strata than the later tertiary or quaternary."

Dawkins in the North American Review and elsewhere has offered strong reasons for believing that human remains can not be found earlier than the late tertiary. In this opinion he is heartily endorsed by Dawson. In the eocene we find only the orders of existing mammals, and of primates we have only creatures related to the lemurs. In the miocene we find the genera of existing mammals. In the pliocene are existing species, but the number is small compared with those of that

age which are now extinct. These men do not think that the human species could have escaped the influences which transformed or destroyed so many families and species of animals closely related to man. The only answer to this argument is that men escaped because of their greater intelligence. There is some force in the objection, and it remains therefore a question of fact. Whatever may be done hereafter, it is true, according to the belief of a large majority of scientific men, that man does not appear in geology earlier at the very most than the latest tertiary. Since Quatrefages wrote his *Human Species* no progress has been made towards confirming his opinion.

What is the probable number of years since man appeared in Europe? How old are the gravel beds? Mr. Hunt answered, 9,000,000 years, Mr. Lyell, 800,000, and later 200,000, Mr. Wallace 500,000. The majority have said between 100,000 and 20,000. The statement of these widely different estimates is itself proof that they were made not by scientific calculation but by guessing. Tylor says of these estimates, "They were guesses made when there was no scale to reckon time by, and it is safest therefore to regard it as a period lying back out of the range of chronology." Dawkins says, "We cannot fix a date in the historical sense for events which happened outside of history and cannot measure the antiquity in the term of years." He pronounces all attempts to determine it by the retrocession of the Niagara, or the deposit of the Nile mud, or the accumulations of rock as obviously futile. But while these men decline to express the length of time in years, they both removed man to a period of very great antiquity. Principal Dawson, on the other hand, does not hesitate as a man of science to stand up for a period that will harmonize with the Biblical history.

We have in regard to important points involved some false and confusing impressions. The expressions *palæolithic* and *palæocosmic* men, *fossil* men, *tertiary* men carry with them the atmosphere of a very great antiquity. We have somehow brought with us from childhood the idea that antediluvian men were confined to a small section of Asia, and then we think that these first European men must have emigrated after the Noachian deluge. We assume that the glacial period had been proved

to be many thousand years ago, while in fact the calculations first made have been shown to be very largely in excess of the true date. Scientific men of thoroughly established character have said that the close of that period may not be longer than six or seven thousand years ago. We overlook the fact that according to our common Biblical chronology nearly two thousand years elapsed between the creation and the flood. The race multiplied rapidly. Cain built a city. During the fifteen or twenty centuries men might easily and most probably did emigrate far from the original home. They could have found their way into Western Europe. Those who remained at home were pastoral but a considerable number preferred the more exciting life of the hunter. Many families may have gone before Tubalcain began to be "an instructor of every artifices in brass and iron," and even if they did not it would have been impossible for them to carry their metals with them. Emigrants into distant forests necessarily leave many advantages behind.

These palæolithic men were almost certainly antediluvians. At the close of the second and shorter glacial period there was a flood. It extended over a large part of Europe and Asia. There is a strata in Europe and Asia known as the loess that is ascribed to that flood by Foster. The strata is plainly diluvial. It was the results of rains in part but also submergences from the sea, as is shown by sea shells far from the sea shore. Dawson identifies this loess deluge with the Noachian. This loess is posterior to the river gravel deposit. It completely divides it from the succeeding period which is called the neolithic. The gap in the stone age has been observed by almost all of the investigators. If these Canstadts and Cro Magnons were antediluvians we have according to our ordinary chronology a period of from five to six thousand years. Morlot puts neolithic men at six thousand, De Ferry at four thousand and Worsaae at three thousand years past. Can the geological facts be accounted for in that time?

At first the facts seem irreconcilable with the age assigned man in the Bible. The authority of so many great geologists oppresses us. As an example we will take the facts of the Somme valley upon which estimates have been made. We have

these statements as to the order and thickness of the strata. Peat thirty feet. Beneath it, lower river gravel from forty to fifty feet. Next below, upper river gravel thirty feet. Next, upland loam. Then the eocene chalk strata. In the gravel beds, both upper and lower, are the flint implements. We have thirty feet of peat and apparently thirty feet of gravel bed to be accounted for before we come to the bed containing the first relics of man. It seems that many thousands of years were necessary. But Mr. Tylor assures us that the two gravel beds are identical. They do not lie one upon the other and Mr. Tylor is confident that they were formed at the same time. The peat was certainly formed after the valley was occupied by man. Mr. Perthes estimated from the recent growth that it was formed a little more than an inch a century and therefore it required at least 30,000 to form the thirty feet. That is the rate at which it is forming now since the valley has been stripped of its forests. There are stumps and logs in the peat where they grew showing that it is forest peat. There are other evidences of the same fact. It is a well known fact that forest peat is formed much more rapidly than moss peat. Mr. Perthes found birch stumps *in situ* three feet high and an oak log four feet in diameter so sound that it was sawed into lumber. At the rate even of two inches per century the stumps were preserved for eighteen hundred years and the log for twenty four hundred years. No one can believe that either birch or oak could lie so long exposed without decomposition. A century would be a long time for them to resist decay. At the time they were being covered the peat was forming three feet at least per century. If all the bed had been formed at the same rate instead of thirty six thousand years it was forming only one thousand. But as it was not, we can not determine the time of its growth. We are sure however that this peat bed does not prove that man is even ten thousand years old.

The discoveries in the peat are interesting. A copper poignard twelve inches long was found at a depth of sixteen feet, an iron spade at twenty, a lump of iron under marl at twenty-four, a fragment of iron thirty-six, from the surface, fragments of a large Roman amphora and some medals of the Lower Empire

eighteen feet, an iron chisel nineteen feet, and just below it a vase turned on a wheel and hardened in fire, and near it the head of a urus and some worked flint. These statements collected by Southal, with references, from the books of Perthes, are proofs that the peat is not by any means so old as was at first supposed.

Another chronometer which gave thirty thousand years was Niagara Falls. More careful surveys have reduced it to seven or eight thousand. Dawson says: "Other indications of similar bearing are found both in Europe and America and lead to the belief that it is physically impossible that man could have colonized the northern hemisphere at an earlier date. These facts render necessary an entire revision of the calculations on the growth of stalagmite caves and other uncertain data, which have been held to indicate a greater lapse of time." He refers to Prof. Prestwitch as holding the same views. "Prof. Prestwitch, the best English authority on pleistocene geology, argues for a very early date for the close of the glacial period, and in regard to the antiquity of man falls back on the evidence of history instead of geology." With the testimony of history we are not now concerned.

So far then as has yet been established in regard to fossil men we have no reason for giving up our Biblical history.

ARTICLE III.

THE MAKING OF THE REFORMATION.

(MIDDLE AGES—1520.)

By REV. FRANK MANHART, A. M., Philadelphia, Pa.

If it be well for any to remember the rock whence they are hewn, then it is most fitting that we have assembled for a service commemorative of the Reformation of the sixteen century. One can scarcely err in assuming, for a Lutheran audience, an adequate knowledge of the religious corruptions of the times preceding the Reformation, of the incidents of Luther's life and work, as well as of the general process of the reformatory movements.

You are invited, then, to accompany me in a rapid survey of the characteristics of the period which merged into that of the Reformation, their influence upon Luther's personal development, and the principles by which the Reformation was begun.

The survey will close with the year 1520. In this year he gave the papacy its deepest wounds by his three great books—the *Address to the German Nobility*, the *Babylonian Captivity of the Church* and the *Freedom of the Christian*.

The theme may be stated as "The Making of the Reformation."

A fitting motto may be found in Gen. 1 : 2-3. "*And the earth was waste and void, and darkness was upon the face of the deep, and the Spirit of God moved. * * And God said : Let there be light ; and there was light.*"

The miracle of Creation is like the ever-recurring miracles of Re-creation of Providence. The brooding and moving of the Spirit of God converted original Chaos into the light, order, life, and beauty of the material world. The same Spirit converted the void and chaos of the "Dark Ages" into the age that prepared the way for that of the Reformation.

It was fitting that the Prince of Peace should establish his kingdom of truth in the quiet era of the dying and dead religions

of the ancient world. It was fitting also that when a *Reformation* of that kingdom was necessary it should be prepared and accomplished in eras marked by the "storm and stress" of such forces as were needed to create our modern civilization. The times which merged into those of the Reformation were a golden age to men stalwart of body, and bold or serious of spirit.

The *Crusades*, as mighty tides of humanity, had broken in vain upon the Moslem Orient, but the intellectual and spiritual influence borne on their ebb did much to awaken regenerate Christian Europe and the world.

The invention of *gunpowder* revolutionized the art of war, gave the deathblow to feudalism, and led to the crystallization of the nations and languages of modern Europe.

The use of the *compass* by Europeans begat the world's greatest era of maritime discovery. Columbus found a new world in the west, and Vasco Da Gama, by rounding Good Hope, opened the path of commerce to the old world in the East.

Copernicus, "thinking God's thoughts after him," gave men the true astronomy, and displaced the system of Ptolemy that had been paramount for 1400 years.

The work of Columbus on earth, was thus paralleled by that of Copernicus in the heavens.

In the fine arts of engraving, painting, sculpture and architecture, the creations of Dürer, Leonardo, Raphael and Michel Angelo were no more astonishing to their own age than they are as yet unrivaled.

Gutenberg died in poverty in 1468, but when in 1455 he printed a Latin Bible, he created an art that was to enrich and enthral the world.

The Renaissance, as the revival of learning, reveling amid the treasures of ancient literature, recreated the old universities and with the Reformation established those new ones, that have been the great centres of modern learning.

But the crowning glory of this era of the world's history was the Reformation. All the great activities of this great era find their consummate flower and fruit in this movement. The direct inspiration of other movements was of the earth, that of this from heaven. Though its inspiration was from heaven the

Reformation was rooted in the world's past. It was for man, and by man. It united and embodied the best thought and aspiration of medieval philosopher, theologian, mystic and saint. These it enriched immeasurably by treasures of truth of its own discovery. It became the bountiful mother of the good in that great Christian era of which we are a part.

Unquestionably the hero of this Reformation is Martin Luther. He, infinitely more than any other man, was its creator, and, therefore, the creator of the most important movement and era since Christ and the Apostles. He is the "uncrowned king" of these last four centuries.

And what manner of man was Martin Luther? Like all men he was a child of his times. As the greatest of men, he was preëminently the child and the father of his times.

What did his times make of their child Luther?

They made him a German and a patriot. He came from the heart of Germany's forests and from the depths of her soil. He so imbibed and extended the spirit of German patriotism and nationality that all her heroes down to Bismarck and Moltke have him for their father. But they altogether have completed only a part of his patriotic work. No truer title has been given to modern Germany than "The Land of Luther." As he was preëminently her son, so he abides her preëminent son.

The ardent patriotism of Luther gave to his address to the German nobility alone force enough to have launched the Reformation.

The Renaissance gave Luther much of his intellectual equipment. His spiritual weapons were forged, by forces to which humanism was a stranger.

His times made him a profound believer in sin, ("Fools make a mock at sin" so do some people of "culture.") He knew no profounder conviction, than that sin was a deep, deadly and damning disease in every man. The problem of problems of his early life was how to secure the forgiveness of his sins.

He was given absolute belief in the devil. To him, he was the personal arch-enemy of all Christians. He wreaked his anger upon them by spiritual temptations, and in such material forms as "breaking their necks," "driving them to insanity,"

"drowning some," and "inducing many to suicide." He was made an unquestioning believer in a hell. Hell, as a place of unending torment, for every unforgiven man, was as real to him as his right hand.

The rigid discipline of home, school and cloister made him profoundly conscientious. To do right, as he was given to understand the right, was to him more imperative, more a matter of course, than food, raiment, honor or even life.

He was made a believer in the Church. Her baptism incorporated him with her as a part of the mystical body of Christ. Her call and ordination made him a preacher of Christ and his Gospel. Her doctorate made him a sworn knight of the Holy Scriptures, whose sword must never be sheathed, while their truth had enemies. Though he often acted as if providence had given him extraordinary authority, yet he always appealed to his credentials from the Church. To him the Church was dowered with immortality, its continuity could never be broken. It was corrupt, as he soon discovered, yet it could never cease to be the pillar and ground of truth, the kingdom of God in very deed. Add to these things the facts that he was inheritor of much that the first Christian centuries had left; and from the Middle Ages, of the subtle and daring speculations of schoolmen, the fervor and spirituality of saints and sectarists, the ecstatic piety of mystics, and the courage, fidelity and zeal of such morning-stars of the Reformation as Gerson, Wickliffe, Huss and Savonarola, and we have a fair conception of Luther as his times made him.

But we do not yet have our Luther—the world's Luther. He is a giant in gifts, but is in shackles. He is righteous, but it is after the "law of a carnal commandment." The grace of Christ must make him free, that he may free others. He must possess a righteousness that is absolute and divine, that he may teach others the way to attain true righteousness and peace.

With a desire, Pauline in nature and intensity, his soul craved a righteousness that would reconcile him to God, and give him peace and assurance. When he asked his spiritual guides how he could get this, they said by WORKS, by WORKS, by WORKS and

faith. He followed their counsels with the thoroughness of a devotee. It was all in vain.

Through years of such rigorous monkish discipline as nearly destroyed his life; through years of anxious prayer and study he struggled on, cheered by only an occasional gleam into the fullness of light and peace.

Then he knew, with a power of conviction and assurance, that nor man nor devil could gainsay, that the righteousness which he craved,—the righteousness which justifies its possessor before God,—is the righteousness of Christ, and that God fully and freely gives this righteousness to him who believes on his Christ, and that this righteousness was his.

Martin Luther, by providence and grace, was thus made such a Christian man that he could not but so embody and proclaim that whereunto he had attained, that a Reformation, with the doctrine of justification by faith as its cardinal principle, was inevitable.

Here was the "article of a standing or falling Church." Here, too, was the man whom the Holy Spirit would use to lead the Church out of the chaos of this stirring, eager era, into a new era of light and progress.

One great thought may create an epoch. One masterful man may be the father of an era. The masterful man may take the great thought and so develop and apply its corollaries, that it, with them, becomes the foundation and superstructure of centuries of faith and life. Such a man was Luther. Such a thought was justification by faith. He made it regulative of the entire Christian faith and life, of all the mutual relations of the Christian, God, the Bible, the Church, society and the state.

The applications Luther made of this doctrine in the year 1520, contained all of the essential principles of Protestantism.

Let us now take a rapid survey of the more important of them.

The believer's relation to God. It ceases to be primarily that to a just judge and becomes that to a Heavenly Father. As the child may directly approach its Father, no special earthly priesthood is needed. This relation furnishes the supreme law of right and duty. The whole moral law is kept, because the

believer "so fears and loves God" that he has no desire to do otherwise. Conscience is made luminous and regnant.

The believer's relation to the Bible. The Bible is the word of God. It is received as the sole rule of faith and practice. Not only has every believer the right to search the Scriptures for the material of his faith, but there lies upon him the duty and necessity of so doing. Tradition, the "Fathers," and the "Church" through school, bishop, pope and council, may only aid "private judgment" in understanding the Scriptures. For one or all of them to supplant private judgment is usurpation. To willingly or negligently yield to this supplanting, is to sell one's Christian birthright.

The believer's relation to Baptism. The word and the water make the sacrament. Faith and the sacrament make the Christian. Baptism makes of all the faithful an universal priesthood. Besides this priesthood, there is none but Christ's. The efficacy of baptism is to reach through life. It is the divinely given basis of Christian nurture for family, church and self. Sanctification—growth in grace—requires not priestly penances. It knows no "indulgences" in this world and no purgatory in the future.

The believer's relation to the Lord's Supper. He makes personal appropriation of the words of Christ, "given and shed for you," as the "chief thing" in the sacrament. In the entire sacrament, the believer simply adheres to "the very words of his Lord." He thus cannot accept rationalism's refinements, or Rome's crass "monstrous miracle of transubstantiation." They are "mere figments of human opinion." The bread and wine remain such throughout the communion, but there is also, for all, a real presence of the Lord. The entire sacrament is for all, since all are priests, and Christ himself so ordained. It is God's promise of forgiveness and can be approached by faith alone. As its whole "force, nature and substance" lies in the word of Christ, nothing whatever need be added to "the simple primitive institution."

The believer's relation to Church Polity. The Church is the assembly of baptized believers. By baptism all share the common priesthood. By virtue of that priesthood all are equal in

rank. The ministry is an office, a service. The authority to call, to elect, to ordain to and to depose from the ministry, inhere in each separate church. All authority springs from the priesthood which all believers share. There are no "orders." There can be no graded ministry, *jure divino*. The Church can institute or recognize one, *jure humano*. The right to call Christian councils, local or general, cannot reside in popes or bishops, save by the consent of the Church, in which alone all rights inhere.

The believer's relation to Church Cultus. Nowhere can there exist a right to impose ceremonies upon the churches, or to demand of them uniformity as an essential mark of true churches. Here, too, the universal priesthood is "royal" in its liberty. But, by a free choice, common rites and services may be wisely observed. The churches may and should use that which is seen to be for edification. They may also value, and yield much to, the principles and sentiments of continuity, fraternity and unity, in worship.

The believer's relation to the state. Faith is free. The Church must be free, in its sphere. This liberty is its heavenly dower. The state must also be free, in its sphere. It, too, has its heaven-given functions. There must be a free church alongside a free state. Cæsaropapacy, the Roman hierarchy of which Hildebrand dreamed so daringly, and the Genevan hierarchy which Calvin maintained so rigorously, are alike unwarranted.

The believer's relation to personal piety. His faith is his life. It works by love. Where love and life are, there must be an ever-developing piety. His piety should be devout and earnest, as becomes a child of God. It should be pure and joyous, as becomes the justified. As nourished by the spirit through the means of grace, it must needs be free from emotional fanaticism or righteous asceticism. It thrives best "in the world" though it "is not of it." It touches life at every point and makes all its activities sacred.

The believer's relation to the Reformation of the Church. The believer uses the word of God as an infallible source and criterion of truth. He tests all things he finds by it. New life and light are ever passing from that divine word into him. As believers

are a "royal priesthood" they may and must speak the truth as the word, with its indwelling spirit, has taught it to them. Thus, the authority and the power of renewal and reformation, the Church ever finds within herself.

In leaving our brief summary of Luther's early teaching, it may be well to remember that in his remaining 26 years he greatly elaborated and, in some features, modified these first principles.

Luther's mental and spiritual development, in the three years from his indulgence theses in 1517 to his three great books in 1520, is unparalleled. It betokens a mind, active, masterful, forceful, far beyond any other in uninspired history. The great works of the year 1520, containing the essential principles of Lutheranism, Reformation, Protestantism, lay before Luther at Worms. His recantation could not then have stayed the Reformation, though it would doubtless have greatly changed its character.

That he was able, so modestly, yet so firmly, to adhere to his principles, in that august assembly, makes the scene one of the most memorable in human annals.

"It is," says Carlyle, "the greatest moment in the modern history of men, English Puritanism, England and its Parliaments, Americas and the vast work of these two centuries; French Revolution, Europe and its work everywhere at present: The germ of it all lay there: Had Luther in that moment done other, it had all been otherwise."

The making of the Reformation may be thus epitomized. Divine Providence gave the times, culminating in the Reformation, their characteristics.

God made Luther the child of his times.

God made Luther also the re-incarnation of that obscured truth, *Justification by Faith*.

God, then, through Luther as his chief instrument made the Reformation, and with it our enlightened era—"Time's noblest offspring."

It is ours, to give God the glory. It is ours, to gratefully and zealously enjoy, defend, enrich, and extend; and only thus, be he worthy of the glorious heritage.

ARTICLE IV.

DRAMA OF THE NATIVITY.

By AUSTIN BIERBOWER, ESQ., Chicago, Ill.

The birth of Christ, as related by Matthew, makes a natural drama. There is outlined a pre-existing plan on which everything is to occur, and the story is told so as to fill up this plan. One problem after another is solved, although in the beginning each seems impossible of solution. The prophets relate what events are to take place, and everything depends on verifying their predictions, without which the evidence will fail of Christ as a Messiah, and instead, a contradiction will appear overthrowing his claims. The prophecies are cited in the course of the narrative, and their fulfillment in each case is made to appear most naturally, like the predictions in *Œdipus Tyrannus* or in the *Prometheus* of *Æschylus*. The treatment by Matthew of the subject is not unlike that of Shakspeare in the *Tempest*, where Prospero foresees what is to come to pass in the drama, and then proceeds, by a circuitous route, and in the face of apparent impossibilities, to bring it about. The series of *denouements* produced by Matthew is effected chiefly through a number of dreams and flights, much as Prospero uses the spirit Ariel in like places of difficulty.

Many obstacles stare the writer, and stare the reader, in the face at the outset. Everything and everybody appears to be in the wrong place, and destined to disprove, instead of verify prophecy, and to disprove it by many discrepancies. The task of weaving the whole into one story looks as formidable as it probably did to the author of the *Iliad* or *Nibelungen Lied* of weaving the conflicting and unlike stories of the Greek or German heroic ages into one epic.

Look for a moment at the perplexities of the situation. Christ was to be born of a virgin, and yet he was known to be the son of a wife; he was to be born in the line of David, (so as to inherit the throne) and yet he was to have no male ancestor (a

female ancestor being, for this purpose, inadequate). He was to be called Immanuel, and yet his name was known to be Jesus. He was to be born in Bethlehem, and yet his mother was known to be living in Galilee. He was to come from Egypt, and yet he was known to be born in Judea. He was to be called a Nazarene, and yet he had never been at Nazareth. There were, in short, so many apparently conflicting circumstances predicted and related of him that it seemed impossible to weave them into a connected account of the same person.

This is skillfully done, however, in the first Gospel, which not only reads like a probable story, but is full of action and thrilling incidents, which follow naturally as parts of the same drama. The prophecies are made true, the facts are shown to be consistent throughout, the events all flow from one purpose, there is a great complication of plot and variety of characters, there is a play of diverse motives and conflicting interests, there are the necessary exploits, entanglements and solutions, and the most thrilling climaxes of conspiracy, tragedy and rescue.

Let us, then, glance at the subject to see how the story, made up of apparent contradictions, is thus woven from its multitudinous details into dramatic unity.

Christ is predicted as the Son of David, and his descent from this personage must be made to appear. Being known, however, to be not in David's line, the first question is how to reconcile the prophecy with the fact. The opening problem of the dramatist, is, accordingly, the solution of a contradiction; and the reader's interest is naturally excited at meeting so early an insuperable obstacle. He wonders, like all readers of romances and dramas, what can possibly be the solution.

It is not announced in the beginning, however, whose son Christ is; and the story opens with him in charge of a peasant. The reader does not yet know but that he is the son of Joseph. Only the prophecy makes it dimly suspected that, like a foundling, or promising boy in gypsy camp, he is the child of some greater personage. As far as the account, however, shows, until after his genealogy is explained, he appears as the son of a poor carpenter, and the play proceeds on this supposition.

A line of descent is, accordingly, traced from the ancient

kings to this carpenter, beginning with Abraham the father of his race, (although Luke begins with God the father of all men,) and is brought down through Judah, Jesse and David to Joseph, the reputed father of Christ and husband of his mother. This genealogy makes him, thus far, presumably the offspring of David, and meets the requirements of the prophecies as well as comports with the titles ascribed to him, such as "the seed of Abraham," "the lion of the tribe of Judah" and "the Son of David."

But the solution is not so simple. A fatal difficulty arises if Christ is allowed to be the son of Joseph, and so the heir of David and descendant of the worthies mentioned. For, if this were so, he could not be the son of a virgin; but this human father would block the way against introducing him to a divine parentage further on. This difficulty must, therefore, be met.

This is done by making him a supposititious child. Joseph, his supposed father, is found to be his reputed father only, or his father by adoption, through which Christ becomes, indeed, the legal representative of David's line, and so, as the heir of Joseph, is entitled to everything that could descend through Joseph, though it leaves him without his blood. This gives Christ a royal rank and claim as a prince and future ruler, while, at the same time, it leaves the way open for a divine parentage and birth from a virgin.

The next difficulty is to reconcile the virginity of his mother with the fact that she was a wife, and had been such before his birth. Here is, accordingly, another paradox that taxes the ingenuity of the reader, who has the prophecies in mind; and he asks, what can possibly be the solution of such a contradiction? How can one be a wife and a mother, and still be a virgin?

The solution of this mystery in the great drama is that the child was conceived before the marriage was consummated, so that Joseph was not the father. God is represented as the male parent, which explanation also opens the way for Christ's greater title of the "Son of God," and for his divinity as well as his royalty. The story is thus related by Matthew: "Now the birth of Jesus was in this wise: When his mother Mary had

been betrothed to Joseph, before they came together she was found with child of the Holy Ghost."

This being so, the next question is the perplexity of Joseph. When a man discovers that his wife is with child by another than himself, what should he be expected to do? This situation must be met. It appears, as was most natural, that Joseph at once believed his wife to be faithless, and that he proceeded, on that supposition, to act as men usually do in such circumstances, namely, to divorce her, or, as the writer says, "put her away."

There were two ways of doing this, both of which Joseph had in mind? One was to make a scandal and openly vindicate his honor by her public punishment; the other was to keep the matter quiet by disposing of her privately—in both cases to abandon her as a fallen woman. He chose the latter, more merciful, course. Matthew says, "And Joseph, her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily."

Here the average reader would expect the whole development of the story promised to collapse. The fate of Mary seems sealed and her disgrace certain. How could Joseph, with such evidence, be expected to be persuaded of her innocence? and how could she be made to appear a heroine if discarded as a fallen woman? Here the great dramatist has recourse to a dream, as he has for most other denouements in which Joseph is concerned. Joseph was unusually given to dreams, like his name-sake in the Old Testament, who, being similarly guiltless of incontinence, dreamed, in his purity, of strange things at night. Like him, therefore, this later Joseph believes in dreams, and acts on them, both Josephs being famous for interpreting dreams, as well as for dreaming them. The real father of the boy, Jehovah, who alone may be supposed to know the true parentage, sends a dream to Joseph, saying that it was not any man at all, but the Holy Ghost, that was the father of the child. Matthew thus relates the incident: "When he (Joseph) thought on these things, behold an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take

unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost."

Joseph, with a great exercise of faith, believed the angel, and was satisfied; so that this difficulty is thoroughly removed, and a complete reconciliation effected. The writer says: "And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife."

Here the curtain falls on the First Act, which is a complete drama in itself. The difficulties are all overcome, the lovers are reconciled, and everything is satisfactory. And all this comes out in exact fulfillment of the prophecy alluded to before, with which the writer triumphantly closes this scene. For he says, quoting the prophecy as showing the motive of the whole story, "Now all this is come to pass that it might be fulfilled which was spoken by the Lord through the prophet, saying, 'Behold the virgin shall be with child and shall bring forth a son. And they shall call his name Immanuel,' which is, being interpreted, God with us;" and he adds that Joseph knew not his wife "till she brought forth a son; and he called his name Jesus."

The Second Act of this drama opens similarly with the first, with an apparently insuperable difficulty, which it is the purpose of the development of the play to similarly surmount. There is an ancient prophecy on record that Christ is to be born at Bethlehem. His parents, however, are not at Bethlehem, but in another country, and the time for the birth of the child is at hand. The old prophecy ran as follows:

"And thou Bethlehem, land of Judah,
Art in no wise least among the princes of Judah,
For out of thee shall come forth a governor
Which shall be Shepherd of my people Israel."

The prophecy must be fulfilled. And for this purpose there must be a journey taken by his mother to Bethlehem, which journey must be taken at once, and, moreover, there must be for such journey a motive that admits of no delay. Only an extraordinary reason can suffice to explain such a long trip, hastily taken, by a woman in her condition; and this reason, and the journey taken in consequence thereof, must comport with several other events that have to find a place in the drama later on, in

order to fulfill some further prophecies ; and the times, places and circumstances of all must correspond. For, before their journey can end it must lead them into Egypt and Nazareth ; so that a tour, and a reason for a tour, must be planned to Bethlehem, to Egypt, to the land of Israel and to Nazareth.

The occasion of this journey is satisfactorily found in a proclamation made by the Roman authorities that all the people of the Empire must be enrolled—an historic event—and that for this purpose they must present themselves respectively at the places where they belong. Christ's parents, living in Galilee, may be presumed to have belonged there, so that no necessity at first appears for their going to Bethlehem. But as Joseph claimed to belong to the house of David, (and must belong to it for the purposes of this story), and as Bethlehem was known as the city of David, he found it to be his interest (as it was his privilege) to be enrolled there. He makes the journey, therefore, to Bethlehem, taking his wife with him ; and, while they were there, she gave birth to Jesus.

The prophecy was, therefore, adequately fulfilled, and Christ can be truly said to have been born at the place predicted. The whole circumstances are thus related by Luke : "Now it came to pass in those days there went out a decree from Cæsar Augustus, that all the world should be enrolled. This was the first enrollment made when Quirinius was governor of Syria. And all went to enroll themselves, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David, to enroll himself, with Mary, who was betrothed to him, being great with child. And it came to pass, while they were there, the days were fulfilled that she should be delivered. And she brought forth her first-born son."

Here closes the Second Act. Jesus is born at the place foretold, and all is brought about in a natural way, so that the difficulties with which the Act opened are removed without violating any of the proprieties of a drama.

The Third Act opens with a prophecy that Christ must come from Egypt. Here is a still greater difficulty than any yet

reached; for he is already represented as having been born in Bethlehem, which is in Palestine, in Asia, so that he can hardly by any pretence be called an Egyptian or inhabitant of another continent. The prophecy, however, reads, "Out of Egypt did I call my Son;" and Matthew says that it must be fulfilled. Christ must, therefore, by some means, be got into Egypt, so that he could be called thence in fulfillment of the prophecy.

There was nothing ordinarily to take a poor family from Judea to Egypt, so that an extraordinary occasion must be presented, one that would justify a flight not only from Bethlehem, but from one continent to another. This occasion was presented in an attempt at the life of the boy, which attempt was made by Herod, the ruler of the country, of which I shall presently speak. To make his escape from such an enemy, it was necessary to take him not only away from Bethlehem where search was to be made for him by Herod but out of the bounds of Herod's jurisdiction altogether. Hence the dramatist has recourse to a flight, and Christ is represented as taken by his parents in a thrilling escape by night, to a far distant country, in Africa, there, like so many others in story, to live until the king's death, and then to be produced again, when the danger is over, and when a new part of the drama is to be enacted.

Christ is thus in Egypt, and is safe. He must, however, in the next place, be brought out of Egypt. For, while it was foretold that he would be there, it was foretold also that he would not stay there. There were other places still that were to give him each a name, and he must be known as hailing from them in childhood. For this reason, therefore, and to meet the prediction mentioned, he had to be called out of Egypt.

Here was a difficulty, however. For, the same motive that required that he should go to Egypt required that he should stay there—namely, his safety. There had, therefore, to be another change in the face of history to furnish a pretext for his departure. This was furnished in the death of Herod, who, living, had caused the danger. Herod, accordingly, dies at the right time, which leaves the way open for Christ's return without danger, all of which events, as Matthew says, were brought about for this purpose. For the power, it may be observed,

that had the care of Christ's life, (or the story of it,) saw all these steps from the beginning, and provided that each event should come out in fulfillment of the prophecy with which it started out. Thus Matthew briefly relates his flight to Egypt and his return, together with the prophecy for which it was done: "And he arose and took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt did I call my Son."

Here is, accordingly, a complete verification of the prophecy. Christ is taken to Egypt and back again, and the harmony of the whole story is preserved. This ends the Third Act.

The Fourth Act opens with Christ thus returning from Egypt, but finds him going in the wrong direction for the fulfillment of another prophecy. For a prophecy had been made to the effect that he should be called a Nazarene, and though his youth is passing, and he has not yet been at Nazareth, he is now going in another direction, with a view of remaining away.

Several times already this prophecy (about being called a Nazarene) was on the eve of fulfillment, but in each instance was postponed by a diversion with all appearance of its final defeat; as will appear if we recall several events already referred to. For his parents, as we saw, were living at Nazareth just before his birth, so that it looked at the outset as if the prophecy would be immediately verified, without any adventure, simply by his being born at home. But this as we saw, would have defeated other prophecies (as that he should be born at Bethlehem), so that a different career had to be marked out for him. His parents accordingly left Nazareth for Bethlehem just before his birth, as we have seen, and followed a long and winding line of travel, which, though it was finally to land him, after devious ways, in Nazareth, as we shall see, was apparently always going away from that consummation. Luke says, after relating the decree about the taxing, which took him to Bethlehem and away from Nazareth, "And Joseph also went up from Galilee, out of the city of Nazareth, unto Judea into the city of David,

which is called Bethlehem ;" and there, he relates, as we have seen, that Jesus was born.

This seemed to completely defeat the prophecy at the beginning. Nor is this all. After his birth, and when the enrollment had been accomplished, his parents, instead of returning to Nazareth, as might have been expected, because it was their home, took the child by successive steps further away from Nazareth, and so away from the place fixed by prophecy for his abode. And, though several times during their wanderings, it looked as if events were about to transpire which would take him to Nazareth, yet, just at the moment of the fulfillment of the prediction, he was diverted off in another direction.

Thus, when he was taken away from Bethlehem, and it was expected that he would be taken home, he was taken, not to Nazareth, but to Jerusalem ; and when on making the next change, (when it again looked as if he would return to Nazareth) a new event sent him suddenly out of the continent altogether to Egypt, as we have seen, and not only sent him thither, but blocked the way against his return. For he had to remain in Egypt till the death of Herod, so that Jesus seemed now fixed as an Egyptian.

Another prophecy, however, requiring him to be called out of Egypt, (and the death of Herod permitting his return,) when it again looks as if he would at last be taken back to Nazareth, and so fulfill the prophecy, the current of events shoots off in another direction still, and the prophecy seems further from verification than ever. Joseph has a dream in which he is told to take the child into another country altogether. And when he finally brought him back into Asia, and he seems to be going home, he is taken not to Nazareth, as was expected, but to the Land of Israel.

At this point, however, while going apparently against the prophecy, he encounters, like *Œdipus* at Thebes, an obstacle that will finally land him where the prophecy requires him to be. He cannot remain in the Land of Israel, on account of a plot against him, and so he starts out for Judea, which, though in another direction from Nazareth, is nevertheless a step towards the fates which, according to prophecy, are awaiting him. The

hostility of the ruler prevents him from going to Judea as he intended, and so he is unexpectedly turned aside, when lo, as a pleasant surprise he is landed at last in Nazareth, where he has been so long predicted.

This episode is thus briefly related by Matthew: "And he arose and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus was reigning over Judea in the room of his father Herod, he was afraid to go thither, and, being warned of God in a dream, he withdrew into the parts of Galilee, and came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophet that he should be called a Nazarene."

Here closes the Fourth Act, which sees fulfilled the prophecy which was made at the beginning, which required, however, many long devious ways, in which the chief characters were steadily marching up to its fulfillment, often barely escaping it, though repeatedly seeming to go directly against it, and to contradict it.

The Fifth and last Act of this remarkable drama opens with several prophecies which it proceeds almost to defeat, and then, by a circuitous route full of startling adventure, sees fulfilled. This act is a whole drama in itself, and traverses some of the incidents already mentioned, in working up the final consummation.

There is in the beginning a prophecy, that the child about to be born is to save the people from their sins. At the same time there is a vague prophecy recalled, which was anciently made by Jeremiah, to the effect that there would be a great tragedy in connection with this child. This last prophecy is quoted by Matthew as follows:

"A voice was heard in Ramah,
Weeping and great mourning,
Rachel weeping for her children,
And she would not be comforted because they were not."

Here was an apparent conflict between the prophecies; one implying that the new-born child would grow up to become a benefactor to the world, and the other, that he would, perhaps, perish in the tragedy, and so cause the great weeping and mourn-

ing referred to. The suspense occasioned by this uncertainty is naturally intense, and, as the story proceeds, it is often uncertain which prophecy will be fulfilled in the development. Often Christ seems about to perish, and so to fulfill the sorrowful prediction of Jeremiah; but as often he escapes the impending danger, and so seems to move towards the other destiny foretold—that of a promised Saviour.

The birth of the child is realized as predicted, and his name is called Jesus, or Saviour, and so far the good prophecy is early fulfilled. Immediately a star appears in the heavens to certify to the importance of the event, and wise men come from the east to worship him. This is a further verification of his success. It thus appears as if the whole prophecy would be of easy fulfillment, and soon accomplished to the satisfaction of everybody.

But now the trouble begins to brew, and there are premonitions of the great tragedy that has also been foretold. The very adulation given to Jesus awakens the danger that has been sleeping in his path. Herod hearing that the people are paying homage to another than himself as King of the Jews, and that his empire is consequently threatened, stirs himself into action. It now, in turn, looks dark for the new-born child; and the prophecy of the tragedy, rather than of the Saviour, seems about to be fulfilled. Matthew says, "And when Herod the King heard it, he was troubled and all Jerusalem with him. And gathering together all the chief priests and scribes of the people he inquired of them where the Christ should be born. And they said unto him, In Bethlehem of Judea, for thus it is written by the prophet,

'And thou Bethlehem, land of Judah,
Art in no wise least among the princes of Judah;
For out of thee shall come forth a governor
Which shall be shepherd of my people Israel.'

Then Herod privily called the wise men, and learned of them carefully what time the star appeared. And he sent them to Bethlehem and said, Go search out carefully concerning the young child; and when ye have found him bring me word."

Herod was thus not only aware of the existence of a supposed

rival, but was hot upon his track. Having summoned his counselors he had learned where Christ was, and when the star appeared that would guide him thither, and he had sent parties to learn carefully all about the child, and to inform him when they should find him. It now looked, accordingly, as if Jesus was about to fall in the hands of an enemy and perish.

Herod, however, made a pretence which reassured those who looked for a Saviour. He said that he wanted to know where Christ was, and to go to him, that he might also worship him. It accordingly now looked, again, as if the good prophecy was about to be fulfilled, and all danger seemed passed. The wise men went on their way, following the star to Bethlehem, met the child, and, with exceeding great joy, as we are told, "fell down and worshiped him, and, opening their treasures, offered unto him gifts,—gold, frankincense and myrrh." It remained, therefore, it seemed, only to carry back the information to Herod that he might also come, and, by submitting as king to him, make the triumph of Jesus complete.

But while they were thus indulging in the hope of an immediate fulfillment of the favorable prophecy, the fact leaks out that Herod wants the child only that he may kill him; and now the predicted tragedy again looms in view. The very return of the Magi to Herod, which was expected to bring a new worshiper to Jesus, is seen to threaten a betrayal of him, and a leading of him to his fate. The Magi, it is expected, will soon be back. Herod will then have all the information he wants, and Christ will be helpless in his hands.

Here the divine dramatist has again recourse to a dream to save him. God interferes and turns the stream of events into a new channel. He prevents the return of the wise men, and so Herod never gets the information that had been obtained for him—at least not in time for his purpose. Matthew says, "Being warned of God in a dream that they should not return to Herod, they departed into their own country another way." All the precautions, therefore, of this first enemy of Jesus, and all the counsels of his advisers are circumvented by fate, and Herod is just where he was before he began his ruse. Christ has escaped,

and the prophecy that he shall save the people seems again to have a chance of fulfillment.

But Herod is not to be so easily foiled. As he could not get the definite information wanted from the wise men, and so could not locate Christ, or identify him, he determines to kill all the male children in Bethlehem, and so to make sure of accomplishing Christ's death. Here the predicted tragedy again looms in sight, like the ravens in the *Götterdämmerung*, and the prophecy of Christ's success seems about to be defeated. To provide against all possible escape of Christ, and so to make assurance doubly sure, Herod commands all children under two years to be slain, and all in the surrounding country, so as to head off any escape from flight in the little time left between the order and its execution.

This is all accomplished according to programme, and one of the greatest tragedies on record is consummated, fulfilling evidently the dark prophecy mentioned at the beginning of this Act. For the descendants of Rachel, like a thousand Niobes, are now weeping for their children. It is thus briefly related by Matthew: "Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the male children that were in Bethlehem and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying,

A voice was heard in Ramah,
Weeping and great mourning,
Rachel weeping for her children;
And she would not be comforted because they were not."

It looks, therefore, to the spectator at this stage of the drama as if Christ were slain and the prophecy of his salvation wholly defeated. All the children were apparently slain, and not a single escape thus far was known. Herod appears to have triumphed, and the drama seems to end in an all-comprehensive tragedy. The dark prophecy apparently proves true, instead of the bright one. The curtain is expected to fall, and the play to end. All hopes raised in the spectators at the beginning of the Act are disappointed, and wrong seems to triumph. This

scene is like the close of the Nibelungen tragedy, in which all are destroyed in the burning palace. Christ goes down with the children of his city and country, and the prophecies all go with him.

It appears, however, that, just before the massacre, Joseph had a premonition of the purpose of Herod—in a dream as usual—and that he had silently stolen out of the city and country with Jesus, all without the knowledge of Herod or his agents, so that, while the work of destruction was going on so confidently, he was at a safe distance and on the road to Egypt. Light again arises on the prophecy of the great salvation, and his movements work out the fulfillment of the other prophecies mentioned in the preceding acts; so that this very attempt at the defeat of the favorable prophecy brings about its fulfillment, and with it the fulfillment of all the rest. Thus it is related by Matthew: "An angel of the Lord appeared to Joseph in a dream, saying, 'Arise and take the young child and his mother, and flee into Egypt, and be thou there till I tell thee, for Herod will seek the young child to destroy him.' And he arose and took the young child and his mother by night and departed into Egypt, and was there till the death of Herod, that it might be fulfilled which was spoken by the Lord through the prophet, saying, 'Out of Egypt did I call my Son.'"

Christ is, therefore, safe and on his way fulfilling the other prophecies, going to Egypt and coming out as foretold, and proceeding into the various other countries where it was predicted that he would live and receive his national names. Right has again triumphed, and the darkest plot in history is seen to have failed of its purpose.

Here the drama reaches its climax, and what follows moves rapidly to a complete solution of all the remaining difficulties, and a happy ending of the whole. Herod soon dies, and Christ is left free again to return to his home. An angel of the Lord acquaints Joseph of this fact, saying, "Arise and take the young child and his mother, and go into the land of Israel, for they are dead which seek the young child's life. And he arose and took the young child and his mother, and came into the land of Israel."

Here he met, indeed, a temporary obstacle, which turned him aside; but it assisted thereby, as we have already seen, in bringing about the fulfillment of the last prophecy made of him, namely, that he should be called a Nazarene; for it forced him to Nazareth, so that he could now properly assume that title. For Archelaus, who succeeded Herod, was, as already intimated, bent on the same policy toward Christ as his father; so that the danger was revived, and Jesus had to be kept out of his way. Joseph therefore departed with him and went to Galilee to the city of Nazareth, thus both escaping death at the hands of Archelaus, and acquiring the title of Nazarene, as related by Matthew, who thus epitomizes the whole story, to which we have already referred: "But when he heard that Archelaus was reigning over Judea, in the room of his father Herod, he was afraid to go thither; and, being warned of God in a dream, he withdrew into the parts of Galilee, and came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, that he should be called a Nazarene."

This verifies therefore, the last prophecy, and here the drama naturally ends. The child is safe, his infancy is passed, and his story is dropped by the Scriptures, to be taken up no more until he reaches manhood. Only one reference is afterwards made to his youth, and that by but one Evangelist—Luke—who relates an event which occurred about his 12th year. The Drama of the Infancy closes after a long and tortuous route, which begins with prophecies which all seem as impossible of fulfillment as that Burnham Wood should come to Dunsinane, but which, after encountering many temporary difficulties, are at last all verified just as naturally, and are aided in their verification by the very difficulties themselves. The same circumstances which diverted his course away from the line of prophecies ran him into the way of other prophecies. When fleeing from danger he passed through the lands where his abode was foretold. When unable to go where he desired he had to go where he was predicted. And when efforts were made to defeat a prophecy, they worked out the fulfillment of the prophecy, as in the case of *Œdipus*. The story runs along naturally and easily. It is a unit, is probable, and is complete; and the idea is carried out

with which it began, namely, that all these things were done "that it might be fulfilled which was spoken by the prophet." Nothing came to pass as the incident of a moment, but everything as parts of a whole. All was the outworking of a plan, and according to a design that was conceived at the beginning, and was adhered to throughout with close fidelity.

In closing this outline of the remarkable Drama of the Nativity, in which the theme is the working out of a series of predictions, it may be observed that the same dramatic motive runs through the rest of the story of Christ's life, until it culminates in the tragedy of the crucifixion and the subsequent triumph of the resurrection on the heels of this defeat, and the grand *finale* of the ascension. In fact the whole story of Christ is a series of dramas, like the Nibelungen Tetralogy of Wagner, of which the Nativity just outlined is, like the Rheingold, only the first. Especially is this so in the treatment of the story by Matthew, in which the prophecies are held in hand at the beginning, and, as event after event is developed without apparent regard to them, but in a purely natural way, prophecy after prophecy is seen to be verified; when finally the writer triumphantly brings forth the exact words (only hinted at before), and announces their fulfillment as the purpose of the whole transaction.

Thus when Christ, later on, went to Capernaum "in the borders of Zebulon and Naphtali" Matthew says that it was "that it might be fulfilled which was spoken by Isaiah the prophet, saying,

The land of Zebulon and the land of Naphtali,
Towards the sea, beyond Jordan,
Galilee of the Gentiles,
The people which sat in darkness
Saw a great light,
And to them which sat in the region and shadow of death,
To them did light spring up."

So when the preaching of John the Baptist is related Matthew says that it was in fulfillment of a prophecy which he quotes, "For this is he that was spoken of by Isaiah the prophet saying:

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his path straight."

The parables of Christ are likewise represented by Matthew as spoken in fulfillment of a prophecy which he adduces, saying: "All these things spake Jesus in parables unto the multitude, and without a parable spake he nothing unto them; that it might be fulfilled which was spoken by the prophet, saying,

I will open my mouth in parables;
I will utter things hidden from the foundation of the world."

When he relates, in the natural order of events, the formalities of the Pharisees and their fondness for tradition, he presents it as predicted by Isaiah in these words:

"This people honoreth me with their lips
But their heart is far from me,
But in vain do they worship me,
Teaching as their doctrine the precepts of men."

When he relates the entry of Christ into Jerusalem he presents it as all pre-arranged and occurring in response to prophecy, saying, "Now this is come to pass that it might be fulfilled which was spoken by the prophets, saying,

Tell ye the daughter of Zion,
Behold thy King cometh to thee
Meek, and riding upon an ass,
And upon a colt the foal of an ass."

Even the mistreatment of Christ by the incredulous, is represented as fulfilling the prophecy that,

"The stone which the builders rejected
The same was made the head of the corner,
This was from the Lord,
And it was marvelous in our eyes."

His whole benevolent work is, likewise, related as in response to these words of Isaiah,

"The spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor;
He has sent me to proclaim release to the captives,
And recovery of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord."

So the betrayal of Christ by Judas was all foretold, and his denial by Peter, even to the crowing of the cock, when he is re-

mind of the prophecy, "Before the cock crow twice thou shalt deny me thrice." And, finally, the tragedy of the crucifixion itself is represented as the consummation of all prophecies; and even the details, like the casting of lots for his coat, are repeated as occurring because of some prediction: "that the Scriptures, might be fulfilled which saith,

They parted my garments among them
And upon my vesture did they cast lots."

Luke represents Jesus himself as presenting his whole life as the outworking of a plan laid down in prophecy, saying, among other things, "And, beginning from Moses and from all the prophets he (Jesus) interpreted to them, in all the Scriptures, the things concerning himself."

Thus it appears that the dramatic plan pursued in the story of the infancy runs through the whole history of Christ, especially as presented by Matthew. The prophecies continue to be presented to the end, as having been brought into fulfillment by the events, which are always, however, related in a natural way. This runs up to the great tragic climax of the crucifixion, after many escapes in which it seemed as if the prophecy of the tragedy would fail, and after many dangers in which it seemed as if Christ would perish before the deeds were done which were foretold of him. But, after much fluctuation of fate between success and defeat, in which the reader is kept in intense and changing suspense, the end is reached, the tragedy is enacted and the dark prophecy fulfilled, all of which is again followed by a verification of the bright prophecy, when the whole is closed with the grand scene of the resurrection and ascension as already mentioned.

For, as the drama of the birth of Christ is a series of escapes until the child is out of danger, by his last escape—into manhood—so, following out the same dramatic motive, he here, in the end of the whole drama, makes his greatest escape of all—from death. The tragedy itself is overcome, and he comes out of the final defeat triumphing over death itself, and ascending into a safe life in the Walhalla above,—all still in response to prophecy:

"Thou wilt not leave my soul in hell,
Neither wilt thou suffer thy holy one to see corruption."

ARTICLE V.

FAITH AND THEOLOGY.

AN ADDRESS DELIVERED BEFORE THE THURINGIAN ECCLESIASTICAL CONFERENCE AT ARNSTADT, JUNE 2d, 1891, BY DR. F. H. R. FRANK, OF ERLANGEN, GERMANY.

Translated from *Neue Kirchliche Zeitschrift*, II. Jahrgang, 6. Heft, by REV. J. W. RICHARD, D. D., Theological Seminary, Gettysburg, Pa.

[Dr. Frank was born, March 25, 1827. Since 1858 he has been ordinary professor of theology in the University of Erlangen. He is renowned for his Lutheran orthodoxy, and for his determined opposition to Kantianism and Ritschlianism. He is known to the theological world principally by the following named works: *The Theology of the Form of Concord*, 4 vols.; *System of Christian Certainty*, 2 vols.; *System of Christian Truth*, 2 vols. He has also written a great many learned review articles, and seems to be in demand for addresses before ecclesiastical assemblies. The address herewith presented will give the readers of the QUARTERLY a good idea of the way in which the positive school of German theologians treats living questions. This address is a vindication of theological knowledge as against the school of Ritschl, which refuses to admit any form of metaphysical knowledge into the domain of theology, and limits the knowledge of the relations between God and man to that given in consciousness. The *Neue Kirchliche Zeitschrift*, edited in part by Dr. Frank, is a strictly Lutheran Journal, which proposes to discuss living questions "from the firm ground of the Lutheran Confession." "By means of valuable material it aims to support especially the positive side of all scientific and ecclesiastical activity." With what degree of faithfulness it performs its self-imposed task, the reader of what follows will readily determine].

HIGHLY ESTEEMED AND BELOVED BRETHERN.

First of all allow me to express my thanks for the kindness and confidence shown by your honored committee in inviting me to deliver an address in your midst. For although I can never forget the pleasantness of my first official activity in the north, and although in the south God has counted me worthy of the full measure of the heat and burden of the day; yet the ties of blood and of early recollection unite me to Thuringia, and these ties became still stronger by a public service during a period of four years. Hence I cheerfully and thankfully followed

the invitation which summoned me before you, and I venture to declare that already I feel at home among you. By the grace of God may there not be wanting concord of hearts between those who here greet each other as members of the same race and as pupils of our great Thuringian, Dr. Martin Luther.

FAITH AND THEOLOGY—Such is the theme which I proposed to your committee, and on which they have kindly permitted me to speak for a short time. Yea, I venture to think it will be agreed by all present that I am directing your attention to a subject which stands at the centre of the present theological movement, and which takes into the account both the practical interest and the interest of scientific theology. We stand at present—let us not deceive ourselves in the matter—before an effort to overthrow our Evangelical Lutheran Church; yea, to destroy in its very foundations the remaining unity of the entire Christian Church. That this effort is being made in part with good intent, and that the persons engaged in it are better than the things they represent, detracts nothing from the destructiveness of their deed, and makes the danger all the more imminent. In such a condition of things it is pleasing, and it furnishes room for hope for the future, that there is yet a certain measure of agreement that theology is worthless if it does not grow out of faith and serve faith.

The strongest argument with which our opponents attack the theology of the Church and deceive the unlearned, is that this theology is separated from the foundation of the living evangelical faith, and is not in harmony with it. And what we on our side have to oppose to the attack is not something *defensive*, perhaps for the purpose of making a compromise; but something *offensive*, a counter-thrust on the same territory, as a test which will finally win the field. But, my honored brethren, do not imagine that this conflict which certainly is a conflict of life and death, will be decided finally on the arena of theological strife by replies and rejoinders, as our fathers thought they could decide their controversies. O no! That cannot possibly be. If *you* who do your work on the pulpit, in the school and by the ministration of the Gospel, succeed in sowing seed from which springs up the life of faith that overcomes the world and

subdues the heart; and if *we* who are called to dispense theological science from the professor's chair, succeed in uniting theology and Faith (if God adds his blessing, without which we can do nothing on either side); then, yea, then will the counter-thrust strike and help to the victory, even though it be not a victory before the eyes of the world, but in the quiet of souls, and of congregations which thirst for eternal life—as our Lord Christ also gained the victory, even when his cause seemed lost before the world.

But certainly in regard to the nature of this opposition (about which we do not wish to deceive ourselves) it is yet pleasing and hopeful that there exists a widely prevalent agreement that all theology is worthless which is estranged from the faith of Christians and the believing congregation. This fundamental principle is able to protect us from useless theological strife, which in secondary matters forgets the chief question, and after the manner of the scholastics, produces a fruitless dialectic. It is able also to restore those who, captivated by the falsely-renowned wisdom, are gradually becoming conscious that without wishing it, they have stood in the service of a destructive power which is overthrowing the faith.

There is an old proposition inculcated by Augustine, adopted by Anselm, and prefixed by Schleiermacher to his theology, as a motto, to the effect that we must proceed from faith to knowledge, and not the reverse: *Non quaero intelligere ut credam, sed credo ut intelligam*. By no means is it the case that this proposition is everywhere understood in a like sense—that it is understood in a sense in which the evangelical theologian, drawing on the inheritance of the Reformation, must understand it. Even in the case of Augustine faith is determined essentially by authority: *In credendis auctoritas tenenda est, in intelligendis veritas exquirenda* (*De Trin.* 9 : 1). And especially in the case of Anselm did reliance on the authority of the Church precede in the conception of faith, though so many evangelical elements in other things are found in him. Rationalism which dominates in the theological discussions of Anselm, and which characterizes scholasticism generally, has as its opposing principle, the assurance of faith that though the balloon of science, of theo-

logico-philosophical speculation, may mount gaily and seek to penetrate the empyrean, yet it is a *ballon captif* which is held fast by strong cords underneath to the rocky foundation of ecclesiastical authority—that only under such circumstances dare it mount.

There are probably in the Protestant camp, among those who wish to represent the conservative interest, individuals in whom the present relation between ecclesiastical authority and theological science, excites no dissatisfaction. And how should I reply to those who point it out as the chief misfortune of our age that authority and piety have gone down among us, and that the barriers of religion which formerly held together the social life in general, and the religious in particular, are so easily over-leaped? Such is the case; but it does not primarily touch our subject. If faith really rests on divine authority, then this, according to the evangelical idea, can be no merely external, but only an inwardly mediated authority certified by a corresponding experience. At least for the generation of our times the spiritual realities are not so easily known and acknowledged that when I say to a person, God has revealed this, or it stands written in the Scriptures, or indeed, such is the doctrine of your Church, he could ground his faith on the authorities thus presented. Yea, we must add, if he should do so, if his faith were grounded in this way on authority, it might indeed be a good external discipline, capable of being pedagogically applied, but faith as the evangelical Christian understands it, a faith by which we become partakers of God's grace, a faith which has acquired the right of resting on the authority of the objective spiritual realities, such it is not.

If you will allow me to treat the subject in a historical way, misapprehension can be avoided. In the twelfth canon, sixth session of the Council of Trent, an anathema is launched against him who should say that justifying faith is nothing else than confidence in the divine mercy which forgives sins for the sake of Christ, or that this confidence alone is that by which we are justified. It is evident that the fathers of Trent have here directed a thrust at the centre of the evangelical faith. But they do this not without making it appear, by means of the expres-

sion, that the evangelical faith really has nothing to do with the revelation of God in general, but relates exclusively to the jewel which is set in that ring.—Likewise also Bellarmin fought with great zeal against the proposition that justifying faith is trust in the mercy of God, and contended that it is a firm and sure assent to all that God presents to the believed.

(Disput. de controversiis christ. fid. Tom. IV, p. 940, ff). From this one can see the course which the evangelical theology would have to take in repelling this attack. It was firmly maintained that justifying faith is not the bare knowledge of the truths to be believed, and assent to the same, and that now the one and now the other may be traced to the powers of the natural man, or be caused by the Holy Ghost. The papists, says Chemnitz (Loci II. 263), insist that the promise of mercy for the sake of the Mediator is not the real and primary object of justifying faith, but every word of God to which faith in any way relates. And this they do with the intent that the doctrine of justifying faith may be falsified, or confused and darkened. Over against this Chemnitz made his broad statement: Granted that various objects of faith might have been named in the Scripture formerly; yet here the question is, what is its object when it has reference to justification? In this, *notitia* and *assensus*, knowledge and assent, have significance only in so far as they *per se* are even in the ungodly, and stand in connection with the object of justifying faith. The question whether we have a reconciled God is the beginning, middle and end (*principium, medium et finis*). Here lies the very centre of evangelical faith, and the sharpest antagonism to the Roman Catholic idea of faith, which demands that everything be received in faith and acknowledged which the Holy Scripture teaches and the Church commands to be believed. The consequence of the latter demand was the *fides implicita* and *corbonaria*, the faith of the man who plied the torch at Prague; and the consequence of the former, (since according to the Romish doctrine the Apocrypha belong to the Holy Scriptures), is the declaration of the Jesuit Tanner at the Regensburg Religious Conference (1601, Sess. XI) that it is also an article of faith that Tobit's dog wagged his tail, *quod Tobiae canis caudam movit* (Tob. 11 : 4.)—an article of faith which at all events

does not claim the sacrificio dell' intelletto. When John Gerhard in his *Loci* (III. 353) appropriately lays stress on *notitia* as an element of faith, he does it in opposition to that Romish *fides implicita vel corbonaria*. Faith without some kind of knowledge of that which is believed is not possible, at least it cannot be approved.

So stood our fathers in the fierce battle against the hereditary foe of our Church, in order to guard the jewel which they had received from the Reformation. But lately those who have again "discovered" the sense of the Reformation and the meaning of our Church, tell us that the fathers did not indeed guard the jewel. Because in their presentation of justifying faith they do not altogether renounce knowledge and assent, therefore they remain, at least in part, on the Catholic standpoint. Our old dogmaticians, whose imperfection as to other things I have no disposition to defend, are so odious to this generation that one does not like to study them. I content myself here with the proposition that Luther and Melancthon, and the Confessional writings of our Church, have defined justifying faith as trust to the mercy of God in Christ, not without *notitia* and *assensus*; although they have not allowed that justification is proved by these. But I do not mistake the difficulty which meets us at this point, and which was in no way completely solved by our ancestors, and this difficulty is one which very essentially touches the relation of faith and theology. If justifying faith does not exist without knowledge and assent, what is the measure in which they are required, the measure with respect to the objects to which they relate, and what is the connection in which they stand with the alone-justifying faith?—The uncertainty of our ancestors at this point shows itself, for example, in the statement of Chemnitz (*Loci* II. 268) that the special, the justifying faith, presupposes and includes (*praesupponit et includit*) the general faith, which without any doubt holds as true whatever is revealed in the divine word. But already is it regarded as of two different kinds, if one inquires, what special faith presupposes and what it includes. And is it true that in such a course one must know the tenor of the divine revelation and assent to

it in order to attain to justifying faith in Christ? Is it true that in the same faith, without anything further, that fulness of revelation is included?

In order properly to estimate these things, we must take into consideration the situation in which the evangelical theologians found themselves in comparison with the present. That the Holy Scriptures are the word of God given by the Spirit, was alike firmly maintained by themselves and their opponents, and the question, how then can we attain to justifying faith *without* this fundamental principle, could not strike them as it does us. For by virtue of the essentially changed situation the question can come before us thus: How can a person become certain of the Holy *Scriptures* as a Divine Revelation, after that, and because he has become partaker of the peace of reconciliation through faith in Jesus Christ? When through a spirited and earnest sermon on the divine word, the glory and righteousness of Christ are disclosed to the eye of the sinner, and have won his heart, then he begins also to look for the wonderful ways by which God has prepared salvation historically, and for the word of Scripture in which that revelation has been deposited. Doubtless the saving faith in the Redeemer embraces at the same time everything which as revelation unto Christ, has survived in the history of salvation, but not in the sense that the knowledge of this, be it natural or wrought by the Spirit, must under all circumstances precede this faith as a condition.

Here the *fides implicita*, the Romish caricature of which we reject, has also for the Protestant consciousness its place still: Whoever is united in living faith with Christ in whom dwells the fulness of God, and in whom are hid all the treasures of wisdom and knowledge, he possesses far more than he knows, and so long as he lives he is engaged in learning to understand this possession. Possibly there is very much in the records of salvation that is not yet clear to him; yea, still further,—much in him on whom the confidence of his heart is set, and that his faith embraces. But that does not weaken the certainty with which he holds on, and it has nothing in common with the stupid authority-faith of the *fides implicita*. For his soul is saved in Christ, and because at *this* point he perceives the truth which helps his

life, he then ventures to believe that in order to enter into the kingdom of life and truth, much therein may yet remain to him provisionally dark and unexplained. The higher the sun of truth rises above him and the longer he walks in the light of this day, the wider will his eye be opened, the plainer will the outlines of things present themselves to him.

Accordingly the manner of attaining faith can be different, and there is no use of drawing outlines of it sharper than they are given in the experience of different times. At one time when the authority and dignity of the Holy Scriptures or of the Church stood fast in unbroken condition, it might have been the custom, that from such historically connected faith, which is yet not justifying, a view opened out to that by which alone we are justified and saved, and that in such a way the true, living, justifying faith was born. At other times, and we must reckon our own as belonging here, when the certainty of divine revelation and of an inspired record of salvation attesting it, has departed from the majority, when the profane critical understanding of the world-consciousness has taken from many the traditional child-like confidence in the truth of the Bible—in such times, in the midst of doubt and contradiction, a Spirit-bearing and Spirit-ministering word from Christ strikes into hearts benumbed and longing after life, and brings them into contact with the magnet which has been let down into the world in order to draw up whatever will allow itself to be drawn. We do not by this say that now the relation to the Holy Scriptures, to the Church as the pillar and ground of the truth, would be sufficient for such an one; no, this justifying faith which he has acquired, presses him forward to entering on the possession of all that which he holds, and which determines his condition, especially to the Holy Scriptures which authenticate to him the salvation in Christ. In the temptations which threaten it, this faith, though it has not risen primarily out of the Holy Scriptures, rests itself on the great holy word of God whose life-giving power and whose truthfulness are made valid to it through a corresponding experience. I say, through a corresponding experience, for never could it rest on these if only a merely external authority certified them to it.

Once more let it be emphasized, because here is the cardinal point of the faith out of which we have to develop all, and by which especially we have also to make ourselves master of theology: The primary and immediate object of faith is Christ, or the grace of God in Christ which appeared for the lifting up of a sinful world by a divine leverage, and of delivering the imprisoned heart of man from the bondage of the world, and of making it prefer the communion of God, in whom is included the full salvation of the creature. And once more let it be said: This faith is not a mere holding of the truth (*Furwahrhalten*); no human conviction; no natural, however sure confidence; but a surrender to the salvation manifested in Christ, a confidence begotten by the operation of the Holy Ghost, an act not of the will, nor of the intellect, nor of the feeling alone, but of the whole man who casts himself on Christ, because he finds in him alone what he is able to find nowhere else, and least of all in himself.

Certainly whoever stands at this central point where heaven and earth are united, and where by the grace of God the wall of partition is removed which separates us from the source of light and truth, to him is disclosed the fulness of the truth which lies at the foundation of that union, constitutes and conditions it. But it was a grievous error of our fathers when they sought in a certain manner arbitrarily to determine which of these facts and realities must be known and held fast with conscious certainty by the believer, in order that faith may be saving. It was a strange doctrine, the doctrine of the fundamental and non-fundamental articles of faith, as it was set up since Nicholas Hunnius in confessional interest; a doctrine which was wrecked on this, viz., that we are not in a condition clearly and safely to carry out the distinction. Then must articles, as that of the Trinity belong to those which we dare neither be ignorant of nor deny, except at the peril of salvation—those about which it were possible not to know, and possible to deny the facts, as those of the immortality of man before the Fall, or of the eternal destruction of the devil and his angels, or of Antichrist. But at once the true guardians of the truth of Scripture were anxious to set forth certain matters of fact, *as* such, certified by the Scriptures, which a person could even deny without injury

to his soul; and a warning was added by way of precaution that a person should not lightly surrender himself to error, and sin against the revelation of God. Then other things, in themselves really non-prejudicial, were indicated which a person might be ignorant of or deny without detriment of salvation, as for example, whether the world was created in the Spring or in the Fall, or whether the future destruction of the world would pertain to the substance or the accidents of nature. But the fixing of the dogma was not yet pushed so far.

But indeed the procedure would not be more stupid than it would be if, on account of those errors into which our fathers ran, a person should declare that the faith which partakes of salvation, can be and abide *without* notitia and assensus, *without* firmly laying hold on fixed truths. No truth of faith as *only* known and subscribed to bestows salvation, not even that of the triune God, and not that of the divine-human Redeemer. The fundamental principles of the Ritschlian school in regard to the historical Christ, Love, Trust in God and Overcoming the world, as known and accepted, in themselves do not make us partakers of salvation. But when the power of eternal love in Christ has drawn us to itself and has led us out of the *kingdom* of darkness into the fellowship of the free and blessed children of God through faith, then the *verity* of this life-condition (*Lebenstandes*) becomes our portion, with all that which it in *reality* comprehends, and in such manner indeed, that gradually and in different measure the eye opens to the knowledge of it.

One of those who recently undertook to explain to us that faith, according to its nature, "cannot be composed of the knowledge of a series of doctrinal propositions, and out of assent to a fixed group of dogmas"—we Lutherans are those, he thinks, who have such a conception of faith,—but faith is evermore trust to a person, and this trust rests on the impression which this person, his nature, his works, his position, power and disposition, make on us,—"but if this, everywhere in the case of human personalities, is the sole ground and measure of confidence, how much more in the case of God and Christ?": this man (he is professor and spiritual inspector in the Cloister U. L. Fr. in Magdeburg) reaches directly afterwards the curious conclu-

sion that in such confidence and in the person who is the object of this confidence, something is really involved which, if expressed, could then be called a *doctrine*—"But if we," says he,—and one perceives by the manner of expression that he pursues this course of thought on the ground *contre coeur*,—"But if we should lay down any doctrine whatever as the necessary content of faith, (on the recognition of which the nature of true Christian faith depends). there can be only one sole, single doctrine in the most general fundamental sense, namely, this: "The historical Christ is the divinely-appointed Messiah, the Son of God, or the divine Saviour,"—in support of which the author immediately quotes about twenty passages of Scripture. Marvelous, *naturam expellas furca, namely, the furca Ritschliana, tamen usque recurret*. Thus still a doctrine, only one indeed—for that is expressly emphasized—but what a doctrine! And faith holds fast this doctrine in that it surrenders itself with full confidence to that person. I perceive the outlines of the old *notitia* united with *assensus* are here again to be recognized. We greet this old acquaintance and ask how she could venture to come again so quickly, since just now she was so emphatically shown out the door.

Suppose, my honored sirs and friends, that the one sole doctrine which expresses the content of faith is this, viz., that the historical Christ is the divinely appointed Messiah, the Son of God or the divine Saviour. "The historical Christ"—in our day it will not be very easy to say who he is. The "divinely appointed Messiah"—now we must in some way confess as the content of our faith the expectation contained in the Old Testament. "The Son of God the divine Redeemer"—ah, there we come squarely against a great difficulty. For faith will certainly know what it means when it calls Christ the Son of God. Now the author is anxious that some one should ask him how all this is meant. He prevents us from going further in determining that "one sole" doctrine. He says: "The further shaping up of that one all-embracing dogma is left neither to the subjective choice and arbitrary will of the individual, nor to the legislative action of the Church; but is dependent upon the most diverse factors"—he names as such a great number, manifestly in order

that the list of conceptions may be as varied as possible : Ecclesiastico-historical Development, Formal Subject of Thought, Material and Spiritual Interests of the different Ages ; Contrariety of the Different Kinds of thinking within and without Christianity ; The Work of Historical Science, of Theology, of Philosophy, of Intuitive Understanding, and Influence of Great Characters, the Manner and Matter of Christian Instruction and Cultus at any period, and "not the least the Individual religious Experience, Knowledge and manner of life" (p. 188). Certainly it would be difficult to find one's way out through this throng of factors, especially when presented in such utter confusion ; and it would not be strange if many a person should lose all desire to consider further the sense and content of an "all comprehending Christian dogma." Let every one settle the matter as he pleases !

But really it will not do. And the opponents themselves, when they contend with all their might against the doctrines of the Church, show by their own example that it will not do. The foundations of all human existence and thought are presented in the proposition : "The relation of cause and effect, experience and knowledge." If Christ is to us the divinely-appointed Messiah, the Son of God, the divine Saviour, we say this on the ground of that which we have in him, of what we have received through him. Forgiveness of sins, life and salvation, these are not mere words, *flatus vocis*, which are uttered, but they are words which have a content ; they are realities which have a foundation. We have no choice. We are forced to consider this content, to search into this foundation, to express ourselves about it. We can as little isolate faith from knowledge as we dare sever it from experience. It were a bad sign, a skepticism unworthy of evangelical theology to say : The effect is certainly there, but we are not in a condition to know the factors of it ; Christ is the Son of God, is our Saviour, but what that means we know not. Or it would be an emotional Christianity exercising itself in indistinct impressions, a Christianity which would not have the courage to march out from the uncertainty of feeling into the domain of thinking. Ye who are the deadly foes of Pietism, do you wish to go back by

a roundabout course to pietistic sensationalism and unmanly sentimentality?

We know from the apostle Paul that it was a mark set up for the Church, and for us all as he says (Eph. 4 : 13), that we should come to the unity of the faith and of the knowledge of the Son of God. In this the apostle treats *also* very directly of knowledge and doctrine. We are to cease to be children, tossed to and fro by every wind of doctrine, and become perfect men, unto the measure of the age of the fulness of Christ. That sounds differently from what it would if he had said: "What ye now think additional about Christ, the Son of God, the Saviour, depends on various factors—Ecclesiastico-Historical Development, Material and Spiritual Interests, and other influences, I know not what. They have not yet stirred up so much dust that singleness of eye is utterly lost! Ah, yes. All those influences are there. In the course of time they have had their effect in the knowledge-process of faith, and will have their effect in the future. But it in no way follows from this that the content of that "sole single doctrine" is not definite, and that the Christian Church, which is one in faith, and strives for the unity of the faith *and* knowledge (I say the Christian Church, and the individual with it, according to endowment and station in life) is not capable of, and is not called to press forward to the knowledge of that faith-content (Glaubensinhalt).

It belongs to the innate powers of the human personality, which Christianity promotes and perfects, much rather than hinders and destroys, that they will lift up into the light of consciousness that which as life and as matter of fact constitute the essence of the Christian. The knowledge process by which this illumining is effected is formally seen in all places alike, everywhere proceeding from what has been and from what is, to the elements and factors of that which is to be. If it be that even on the intellectual side a change in the Christian has preceded, and that the eyes of the understanding illumined by the Holy Ghost have been given him, yet is the kind of knowledge also now such as corresponds to the other kind in this, that in proceeding from the effect to the cause, it seeks to comprehend in its ground and connections that which has actually taken place. Those who

would hinder us from pursuing this sole way of knowledge even in the spiritual, theological sphere, do it not to the advancement and honor of theology, but to its prejudice and disgrace.

I will tell you how matters here are inwardly united, and what a servile spirit reigns here amid a sense of liberty. When they seek to express and formulate the truth peculiar to Christianity, since that can never be avoided, they turn aside at once to the actual or supposed truth which belongs to natural knowledge, and would like to avoid offence by reduction of the unwelcome Christian truth. They embrace a theory of knowledge which does not rise above the phenomenal, and which is hostile to all metaphysics. They hasten to adopt this time-philosophy (*Zeit-philosophie*); and even in Christian doctrine they avoid the domain of that which is in the world to come. Away with all Christian metaphysics, it does not spring out of Christianity, but from Platonism, and that is now supplanted by Kantianism! Away with the thought that divine efficient creative ideas are the foundation of every earthly thing that comes to pass and takes shape in the kingdom of nature as in the kingdom of grace; and that hence the invisible nature of God, his eternal power and Godhead become known to us when we reflect upon the visible works of God. These ideas are nothing but pale, uncertain pictures of memory, all the more pale and uncertain, the more they are covered by examples and weak comparisons. Mark this, ye artists, of whom it used to be thought, that your creations and representations are the expression of artistic ideas. Nominalism is king—away with the Realism of the middle ages.

Well, I know you are trying hard in this way to remove the offence of the old doctrines. You hope that modern society will thus be reconciled to faith, and will return in crowds to the forsaken churches. Now, you have here and there a gifted and zealous preacher. But I am not aware that he has filled the churches. And when you have put away all the offence, even the last, do you think they will then come and accept your instruction? O no, they will not then come in the right way. They will say: All this we ourselves know already, and we need not first go to the Church for it. But despite the care, the of-

fence is not removed. You may assail all the doctrines which conflict with the tendency of the times and the philosophy of the times. One, to which, thank God, you may be willing to hold first, still remains, "the stone of stumbling and rock of offence" (1 Pet. 2 : 7), and such he will prove himself to you. Recently the whole order of the doctrine of salvation has been assailed, and sport has been made of the effort to retain a book as a part of the divine and human factors in the work of conversion—it is all right in this matter to proceed in a human way. But it is to be confessed by that side that withal there still remains "the great mystery" of the person of Christ, "an offence and a foolishness" which mocks all reason. It has been declared as possible that "historical research would destroy for us the life-picture or the Saviour, on which hangs the faith of the Christian." But man does not belong to the categories of your historical research and time-philosophy. He is for these incommensurable.

One need not be a prophet nor the son of a prophet to predict without hazard what course things will take in the future. The natural disposition to investigate is not hindered when it is said to you: Here is a great mystery. Do not touch it. Do not try to analyze and to explain it as they try to explain things belonging to the natural and historical experience. When once the factor of this mystery has been removed by the knowledge of other occurrences of human life, this last "great mystery" will not long remain. And on the other side one may venture to predict also, that there will still be some Christians who know something about the unity and continuity of the Church, of the one body of Christ our divine-human head, of that one community which is not therefore rent into fragments and has not ceased to exist as *one*, because it is confessionally divided. The Reformation reckoned it as its glory that it acknowledged and restored the dogmatic labors of the ancient Church, and held fast the continuity and unity of the Christian community. The delusion which in this matter has lately been pushed to the front will not last long, and the glorious old face of our Luther, which they seek to modernize, will maintain its features in spite of such tricks.

These people who would make the burden of doctrines light for us and the yoke of the Reformation faith easy, will be divested of their opposition. But this will not be done before a fearful injury shall have been inflicted, and the hearts of the simple shall have been deceived by powerful errors. For there is an old saying, that we might well wish to get out of the way of the thrusts which follow persecution and the preaching of Christ, and that the instigators are not, forthwith, in a position to see the end of the broad way on which they are being carried.

Seemingly, respected Sirs and Brethren, I had departed from the straight line that should lead from faith to theology. And yet it was only a seeming departure, because it would be salutary even here to glance at the tendency and aim of the course recently commended to theology and already trodden by many.

But now it is time for us to pursue the path further, which connects faith with theology, and to indicate the character of the theology which proceeds from such faith. It is not because of a mere general human, perhaps intellectual, interest, but likewise because of a religious interest, that from the beginning there has existed in the Church an impulse to elevate the possession of faith into the sphere of the consciousness, and to embrace it in the form of the concept. That becomes a full personal possession to us which we have received for the salvation of our soul, when we, although always in imperfect measures, know what we possess. We have, says the Apostle, not received the spirit of the world, but the Spirit of God, whereby we know what has been given us by God, (1 Cor. 2 : 12). He who believes is forced to know what he believes, and the subjects of truth with which he becomes acquainted, he regards as those of revealed divine truth. He prizes them not indeed the less, because he now seeks to possess them in another way than that of immediate faith. It is true we have this treasure in earthen vessels, (2 Cor. 4 : 7), and we should never forget that our humanly-limited thought is inadequate to divine things. But when the apostle Paul here speaks of earthen vessels, he means the entire nature of man in which is comprehended the treasure of the revelation of salvation. Likewise with this treasure is all that which man places along side of it in order to ap-

prehend and keep it, though it be of inferior value. Also our faith, and not merely the knowledge, is unlike the fulness and the glory which are embraced by the gift of salvation; and it is an old proposition that we are justified and saved not on account of our faith and its work, but on account of that which this faith embraces. Hence neither on the side of faith, nor on the side of knowledge, will we cast away or break the earthen vessel in which we have the treasure. If we take care of it, we do so on account of the treasure, which otherwise we might lose, and thereby come short of our salvation. It is true the one glory of the grace of the divine salvation shines again in the hearts and eyes of those who believe it, in as many ways as does the light of the morning sun in the dew drops of the field. Yea, it belongs to the greatness of the glory of the grace of our God, that it does shine in this way, and not less does it belong to the greatness of man, that each one in his own way may be a mirror of this glory. What a salvation that will be, when from the faces of innumerable multitudes made perfect, who stand 'round the throne of God and the Lamb, this glory shall beam forth its thousand rays, no longer dimmed by the heterogeneous, stained medium of the earthen vessel!

But this fulness would be a caricature of the truth, if it lacked unity. Likewise the one human nature in its inexhaustible richness, by virtue of the divine word of grace, has spread out into a fulness of individuals, each one of whom, despite his own peculiarity, bears the type of the race; and this unity in the midst of variety is destroyed only by sin. So also the reflection of the one unending truth of salvation, though individual and manifold in the hearts and thoughts of believers becomes the fundamental unity, and is renounced only in proportion as through the yet indwelling sin, discord is pressed into the inner harmony of the diverse manifestation. But now we know that the Church of Jesus Christ, the bride of the heavenly bridegroom, despite the spots and wrinkles which adhere to her, is *one*, and has been, from the beginning on; and we know that this unity finds its expression in the relation to her Lord. We hold on to the principle that this congregation is the pillar and ground of the truth notwithstanding all confessional and other divisions. In this

unity we believe, and on this unity we live, and we are careful, that it shall not be nominalistically rent into fragments. We believe that this Church, despite her external diversity, despite manifold errors arising from remaining sin, is progressing "to the unity of the faith and of the knowledge of the Son of God" (Eph. 4 : 13); and we believe that the way which leads thereto, veers much—right and left—from a straight course, but still by it we are coming nearer to the goal. And we as sons of our German Reformation are not aware that through the Reformation a formal break with that way was made, or a new course entered upon. With clear consciousness, with manly determination, did the Reformers accept and attach themselves to the acquisitions of the ancient Church, not by way of accommodation, not for ecclesiastico-political reasons, not because of dependence and weakness, but on account of the religious value which they recognized in the dogmas of the ancient Church. It would be a puerile undertaking if any one should wish to demonstrate to us—yea, not to us, but to the Reformers themselves, that those doctrines were a matter of religious indifference to them, and that often they did not properly understand them, though sometimes their true meaning flashed forth. We know, that Luther did not all at once free himself from the integuments which incased his soul, that true conscientious soul, which only in dreadful conflicts and gradually, let go that to which it had devoutly held. Also again and again have we declared that through the new and central knowledge of the gospel, as Luther obtained it, the sense has become modified, in which formerly the doctrines of the ancient Church were regarded as necessary to salvation. But I think it has come finally to a question of honesty, whether a person concedes that the Reformation acknowledged and held the doctrines of the ancient Church in their religious signification, or whether a person regards indifference to these doctrines as the essence of the Reformation.

The comprehension of the content of faith in human concept and expressions, as it is presented by doctrines, forms the foundation for the further expression of this faith-content in theology. So little are doctrines a matter of indifference for religion, that

much rather does faith lay in that concept and expression the foundation on which it stands, the object on which it hangs, the gift of salvation on which it lives. This it does according to the measure of the existing state of intelligence and culture, and according to the churchly consciousness, in which are mixed the elements of spiritual and natural knowledge. Here lies the temporary-historical side of the doctrine, which does not agree with the content, and is incomplete on the part of man. Its expression becomes more complete in proportion as it carries with it less of the passing and temporary-historical forms of knowledge. But however it may be with it in all the incongruity of the content and form, faith nevertheless always comprehends in the doctrine whatever is essential to it, and whoever attacks the doctrine attacks the faith itself, namely, the faith not of the individual only,—for he does not create doctrine—but the faith of the congregation in which the individual is rooted. We wish on this occasion to remove a great misconception. One may accept the doctrine in every jot and tittle, the Apostolicum, the Homousia of the Nicaenum, the sharp theses and antitheses of the Symbolum Quicunque, and yet have no trace of living faith. But where there is living faith, faith of the congregation, there he is forced, for historical reasons, and by the means which are at his command, to fix in doctrine the content of faith according to the one side or the other. And on religious ground, for the sake of his own life, he fights against those who would rob him of the doctrine.

It is not the immediate purpose of the construction of doctrines to comprehend the faith-content, to make it *transparent* for the understanding, and to *ground* it in necessity. It is the faith-content of the believing congregation which it fixes dogmatically, a fact, a living truth, which it seeks to comprehend as such and to bring into the form of human conception and expression in order to objectify it before itself. Beyond these facts of the world of faith and their formulating, doctrine does not proceed, and whatever of temporary-historical elements has attached itself to it in behalf of further theological comprehension touches us only historically. Here is the point where we wish to install theology, in order to fix her relations to faith.

Even theology, when it seeks spiritually to possess the faith-content, and to become conscious of its nature and its connections, has in that a religious interest, and is not, on that account, "profane science," because it is science. We say with Anselm: *Desidero aliquantenus intelligere veritatem tuam, quam credit et amat cor meum*. If our hearts do not love God's truth, then we have little or no interest in getting a view into its depths and mysteries. One may not even say to us: Wherefore do you contend about theological questions which have nothing to do with faith—let us be united in faith. Very well, we do not wish to confound things that are different, and we say: Thank God that hearts do still agree in many ways in faith, where the easily-erring knowledge and the inadequate expression will not agree. But it is here according to the one side as it is with doctrines: This that is defective and inadequate is not that for which we contend; but the thing which we mean by it, and which we are not able to comprehend otherwise than in such an inadequate form.

And yet we do not wish to exaggerate this last quality, the heterogeneity. In speaking of things, we can bring them into our conceptions, and can penetrate them spiritually only in so far as despite all disparity a certain relationship exists between the objects of faith and knowledge, and the knowing subject. This holds good of spiritual things in their way as well as in natural things. Otherwise we would not care to approach the things, and would have no inclination to trouble ourselves with them.

But in order to bring this relationship into the spiritual realm, there must be first the re-entrance of the God-estranged man into the inner sanctuary of the divine revelation, and into the communion of him in whom, as in the absolute truth, the Father is seen. In this the pietists were right, when they demanded a *theologia regenitorum*. For the objects must be *given* to a man, before he can spiritually possess them. They must be given to him in their reality, so as to press themselves upon him with overwhelming moral power, and not as mere ideas and words. "Thou art stronger than I, and hast prevailed" (Jeremiah 20: 7) is our confession, even though we should every day become a

laughing-stock because of it. That is the correct relation between faith and theology.

When I look forward to the next generation of theologians, in whose preparation I have by the grace of God been called to assist, it is my sincere desire and my earnest prayer that no profane hands may be laid on the sanctuaries of the Christian faith, and that that may never be repeated which is accustomed to take place in times religiously dead: a useless dialectic labor on the husks, in which in former times was contained the spirit and the substance, but with which now as with mere shells, men play until they grow weary. As over against this I often think of that word of Luther which now and then I have laid before my students. It is found in a letter of March 17, 1509, to John Braun, in Eisenach, where he expresses his earnest longing after a theology, *quæ nucleum et medullam tritici et medullam ossium scrutatur* (de W. 1. 6). Certainly the kernel of the nut instead of the mere shell, the heart of the wheat instead of the chaff only, the marrow of the bones instead of the hard bones—this is that for which our future theologians, in order to become worthy of their father Luther, should long. And although much is still wanting and to be desired in this matter, yet I may with thanks to God declare that in the long years of my theological teaching, not a few have come before me in whom such a longing was perceived.

The religious interest by which the believing Christian seeks through some process of knowing to possess the truth of salvation, and thereby to make it still more fully his own, corresponds to the universal human interest, according to which, every real possession into which the man is brought, enters into the process of knowledge, because only in this way does the self-conscious personality, designed for the unity of being and consciousness, find satisfaction. It is not left to our option, whether we may or may not render satisfaction to this impulse, be it in whatever sphere of life it may; it belongs inseparably to the constitution of man implanted by God. And all this knowledge, in so far as it is discursive, operates both in the constitution of the nature of things and in the establishment of their causal connections. It is all the same, whatever theory of knowledge we may

embrace, whether we maintain the possibility of approaching things immediately, or whether, combatting this possibility, we content ourselves with the phenomenon or the appearance. For in all cases we wish to know what is the thing which has entered the circle of our vision. We wish to know what there is about it, be it reality or appearance, and how it is all connected within. But this connection is always a causal one, and to understand the thing is to understand it in its causal relations, be the order or procedure from below up, from effect to cause, or from above downwards, from cause to effect. Of that which happens to me, I ask: How has this come about? By what concatenation of causes is this relation explained? And when I understand it, and in proportion as I understand it, I seek from above downwards, from cause to effect, to explain, to recapitulate, to penetrate all the phenomena. In this sense the effort was made in behalf of theologico-systematic knowledge, to distinguish a system of Christian certainty from that of Christian truth.

It is a gross error when in the more recent times the course of causal connection is forsaken, especially that from above down, and that too in seeming interest of religion. Long ago would that have stopped investigation; and yet, as long as dogmatic theology has been discussed, this way has been regarded as the one to be pursued. It must still exist as the inner ground for it. And that it here treats of things of the spiritual cosmos, makes no difference, for even in the world of mystery there is connection, order, cause and effect.

The idea has been indulged, that the synthetic method of presentation which proceeds from the supreme objective causality of God to the totality of that which has been instituted by him, also indicates the way by which a person comes and must be brought to faith in order to salvation in Christ. In the fullest form does this mistake find its expression when one combats the idea that the pre-existence and the eternal divinity of the Son may be taught first, and that then we can pass over to his incarnation and historical manifestation. In such a way faith may not be produced; but the historical Christ may be he upon whom it rests. This is one of the "discoveries" of which much

has been made on that side. In fact it is from a psychological, and at the same time from pathological interest that such a view comes to be entertained. Never has it occurred to a theologian who is acquainted with the Gospel and the order of salvation to imagine, that a living faith is produced in a man by that method of deduction from above downwards. This course, viz., of showing the connection of the facts of faith, the organism of the spiritual cosmos, presupposes present faith, and will be pursued in the interest of the knowledge founded upon it. Will you take the backward course, from below upwards? Will you derive the essence and content of the Christian knowledge of God from the historical realization of the kingdom of God, and from the historical person of Jesus Christ? Ah, that is very beautiful, though it is no discovery. I have no objection to it. I myself have sought in my own way to pursue this course. But we will agree on this very distinctly, that in and of itself for the development of faith, this method, viz., of bringing the connection of the causalities to the perception and expression, amounts to about as much and about as little, as does that other procedure which takes the backward course. Here also faith is already presupposed, and the question now arises how this which has been given, a reality for the believer, discloses itself to the understanding. Doubtless it is a task worthy of the Christian, in this way to make himself master of that which he possesses. We do not wish to think the less of it, for it is an expression of the divine image, of the self-conscious personality of man, that he strives after such knowledge. But however highly we may estimate it, we may venture to declare distinctly, that to the production of faith, to the implanting of its spiritual content into the certainty of the subject, in and of itself that scientific-theological method constitutes nothing. Indeed, the conceptions into which the believing theologian puts the spiritual essentialities and realities which are real for him, are now accessible to every one who is in a condition to think intelligently and to pursue their connections. For here now everything clothes itself in the spiritual forms which are given to man for the comprehension of that which has actually been given. In this way everything becomes human which in itself was superhuman and

divine. Therefore it is for every one, even for him who stands outside the Christian faith and the possession of faith, as far as possible to follow this theological work, and to accept the conceptions formed in this way, and their connections. But he reckons with them as with unknown values. If he makes the reckoning right, yet he does not have anything to which it relates. Only those can expect to enter into the sanctuary of faith by such an inverted theological arrangement, and to exhibit it to the eyes of believers, in its reality and beauty, who know nothing of the order of salvation and of the supernatural agency of the Holy Ghost in producing faith. Of this that anti-churchly theology knows nothing, and it utterly disdains to yield to it. The historical Christ must do that, and no man denies it. But the manner and way by which he comes to us and we come to him are not shown. And it must take place through the Church as no one denies. But nothing is said about the superhuman forces which to that end are connected with the self-activity of the congregation. No word of men as such, no theological artifice, no new method, is able to awaken life, spiritual, eternal life, but only the two-fold witness, inseparably united by the Lord (John, 15 : 26, 27): The witness of his disciples, and in that and with that the witness of the Holy Ghost.

And, thanks be to God, this witness among us is not yet curtailed, and will not be curtailed so long as the Lord sits on his throne and sends out his messengers. This witness and its operation is not bound to the word of preaching in its homiletical and catechetical form, but, as is said in the nineteenth Psalm: There is no speech nor language where their voice is not heard,—can be heard and shall be heard. When the eye of the theologian plunges into the mysteries of the spiritual world and seeks to give back in human thoughts what its faith beheld, it may and it must occur that the Spirit-laden testimony will pour forth from his mouth, and the rays of the Spirit will dart forth from the laboratory of the hard toil of thought. To that end we need not first like old Hollazius hang our hopes to the single Loci. But we need a theology, which, born of a living evangelical faith, resembles a tree which in its harmonious de-

velopment is the expression of the productive power out of which it springs,—a theology which in every one of its ramifications is penetrated by the life-giving power that wells up from the root of faith.

ARTICLE VI.

THE SUBSTANCE OF A SHADOW.

By PROF. M. H. RICHARDS, D. D., Allentown, Pa.

A shadow is the implication of substance, but not the explication of it. All material substance, under operative and adequate causation, casts a shadow; but that shadow is, for all, the same in kind. It may differ in intensity, it will differ in size and shape, but therein again so much depends upon the distance and angle of the illuminating source that it is exceedingly unsafe to predicate even the form or the dimensions of the shadowing body. Then as to the nature of the material, who shall say! It may be flesh of beast or bird, it may be living or dead; it may be vegetable growth, or the manufactured fabric of wool or silk or cotton or flax. It may be stock or stone, a passing cloud, a column of smoke, a jet of steam. I have seen even the quivering shadow of an humble corner gas light thrown prostrate upon the pavement by its unfeeling and arrogant electric light neighbor, as if in demonstration of its contempt for the antiquated affair!

The explication of a shadow is a spontaneous undertaking. A shadow is an effect, and we must know its cause; or, if we cannot ascertain that exactly, we must surmise it. There are times when strong light and brief shadows place the substance and its shadow so close together that their connection is palpable; and then the shadow ceases to interest us any longer. But there are other times, notably in the early morning, or in the gray, misty dawn, when the level rays of the obscured sun or its refracted illumination, forerunning its visible presence, put the shadows afar off, cast them in unexpected proportions, and mingle foreign substances with them so deftly, that he must have known beforehand all his surroundings who shall tell one from

the other, or refer accurately each shadow to its own related substance.

This is the hour of illusion! There is light only sufficient to make a little circle around one distinctly visible; outside of it, all is shadowy, vague, potential and unindicative. That dark immensity yonder may be a castle, or the side of a hill, or the front of a forest. Those moving forms may be peaceful oxen, or armed men in battle array, or monsters of fairy myth. Sound, deprived of the interpretation of sight, bewilders more than it aids, and thickens the plot that fancy unsought has begun to weave. Then pre-perceptions and hallucinations project the creatures of the brain into external space and people the twilight world with shapes and forms lovely or terrible, and make it vocal with the voices that syllable our hopes and forebodings.

How different this world of dawn from the land of a midday sun! In its strong light, the shadows have shriveled and blackened into contemptible underfoot common places. Substance claims our attention, and obtains it; fancy has vanished, and hard facts alone remain. It is a work-day world and has no place for imaginings; it is a flat, stale, and unprofitable drudgery in which hill and plain, dust and besmirching dirt abound, squalor and ugliness are on every side. No wonder romance prefers the moon-light; it cannot conjure in the mid-day glare. In spite of our complaisant reasoning that fact is better than fancy, and reality more profitable than romance, are we altogether satisfied, or do we miss something? After all, men cannot live by bread alone; can it be that in this half light we saw that to which the fuller light has blinded us, and that fancy is a half-sister of faith, that revealer of the unseen, and discloser of the real substance under the veil of the phenomenal? Then the illusion of the shadow may itself be the shadow of an eternal substance!

The dawns of history are as the dawns of the natural day. It too was a time of shadows, an hour of illusion. Percepts were not as yet fully and sharply organized, and ideas were filled in and rounded out from any conceptions the mind could at the moment reproduce, without the challenge of recognition being given or answered. It was indeed a subjective

world well nigh as largely as it was objective ; and phantoms of the soul were marshalled side by side with objective realities, marched with them in men's convictions, and toiled with them at the levers that move the masses to action. We may smile at these children of imagination and boast ourselves as their undoubted superiors in knowledge and wisdom, but let us not forget that it is one thing to have seen the morning shadows before the substance had been made visible, which was their case, and quite another to have had the opportunity of gazing at the substance all day long before beginning to scrutinize the evening shadows, which is our case. Illusion was their danger, and they fell into its pitfall ; but delusion is our danger, and the self-pride of a boastful wisdom may work that even in this enlightened century. Those who will not see are blinder than those who cannot see.

It is much easier and much more pleasurable to "evolve things out of one's inner consciousness" than to hunt them up in the outside world, analyze or classify them, verify theories, construct systems from actual specimens, and do all the drudge work of induction. We begin in our helplessness, with the easier things ; and in the conservatism of society what has once been begun continues long after. Around such an idea of growth of interests groups itself, and to explode the idea comes to mean the disruption of these interests. Those who are of the higher and privileged classes are never ready to forego their vantage ; to maintain it they must defend the beliefs upon which their superiority rests, whether they be political, social, or religious.

But the one fact of human consciousness is spiritual consciousness, consciousness of self, which is spirit. The easiest inference, when other things than self have been conceded to have their separate existence, is to conceive of them as being also spirit even as we are. Then their material form is their body, just as we have a body ; and all material things, or even forces, if regarded as things, live and move and have conscious being. In the early dawn, when shadows exist rather than substance, how easy such an inference ! The waving branch is an arm reaching forth ; the mist rising above the river is a trailing garment of one whose head towers out of sight ; the cloud is a

chariot, and the lightening is an arrow from his awful bow the clanging of whose bow-string is the thunder. The heaven is thus soon peopled with spirits stronger than man, and the river and the forest with other spirits less mighty than these, but yet greater than the human race. Then the depths below must not be left void, nor the volcanic forces unexplained; and so infernal deities are catalogued as well as supernal. But these human spirits, which we call men, are graded into governing and governed, are differentiated in occupation and adaptabilities; so too must these celestial spirits be, and hence they are. Thus thrones and principalities and powers are readily seen in these shadow-gods, and Parnassus and Olympus and every other famed locality obtains its local deities, and mythology arises as the work of man, impelled by constitutional forces, but directed by illusive shadows.

Let us sum up the outcome of this feeling after God in the darkness and finding him, as was supposed, in the shadows. At least, it made confession of the existence of the divine, although it shattered the Godhead into fragmentary qualities and endowed each one with a separate personality. It failed to focus attributes into a unity of supreme substance, but it realized the love, the wisdom, the justice, the power of deity, and the need of imitation of all these on man's part. It fell, of course, far short of revelation; but it rose above the negations of those in whose thought God is not. It gave rise to an age fondly looked back to as the "golden age," to heroes who went about doing good, to examples of patriotism and of domestic devotion. The hallowed mystery of earthly things as embodying the deities discouraged scientific effort, but shed a lustre of poetic fervor and priestly dignity upon the simpler life. Providence was a familiar realization, and worship, sacrifice and prayer, common to universality. For these heathen not to pray, not to make offerings to the gods, not to ascribe the events of their daily life to the interpositions of deity, was an inconceivable thing. Surely here was a basis for all that is needed to insure the development of a sound national and family life. Here was the beginning of that fond fancy of looking up through nature unto nature's God.

The light increased, and the shadows shortened; so too did the illusion that material substance was an external form in which resided the divine being itself, manifold and subordinated as men themselves are. With a purer nature, reasoning beings might have sought for the illuminating substance instead of tracing the shadow only to the reflecting body, but man's nature is not that purer and holier one. The life of the world is ever a proof of a fallen race. Where two courses are set forth, the path of truth and the way of error, man chooses evil as his good. So it was here; he saw the illusion to be such, and believed no longer in his gods. More than this, he began, more and more, to believe in no gods at all. He had found they were not where he had thought them to be, therefore they were nowhere. The bright shadow of the divine no more fell, for him, from the reflecting forms of earth and sky and water; matter, and matter alone, remained to be selfishly appropriated by man. Each man was his own god, and his own caprice was religion, his every act right and good.

It is thus the heathen of classic lands is set before us in veritable history. The gods are dead! They are embalmed in poetry, galvanized into semblance of life in oratory, are convenient devices for the dramatic situation, but of no living force upon opinion or daily life. Philosophy discards them, and politics debase them into tools. Augur cannot meet augur without smiling, and worship is but an excuse for a debauch. Men are too wise now to find a god in everything! They study the nature of things, and not the descent of deities; the arts flourish, and science in some sort has a beginning.

But what gain has there been in dispelling an illusion, and adopting a delusion? Force, material force, reigns now supreme. To get from others and to retain what force has given, is the noblest virtue. Nation rises up against nation to slay, to rob, to plunder and to amass. History is written by the point of the sword with the blood dripping from it. Exhaustion alone makes a truce of peace, a breathing spell to be broken by new conflict. Janus grows rusty upon his hinges and the tramp of the armed heel hardens the earth into sterility.

There was no gain! Richer garments covered baser hearts;

more luxurious homes held a miserable master, a yet more miserable mistress, and a host of slaves without the expectancy of the humanity vouchsafed to a dog or a horse. Some had been built of fortuitous turf and rude brick; an emperor rebuilt it of marble; and another fiddled to its firing! What gain was there in this? The ruder peasant of remote provinces still believed in some sort of god; and he alone toiled and spun that these practical, if not theoretical, unbelievers might kill and be killed, debauch and be debauched. Without this remnant, the world would have starved!

A false god is better than no god at all. In the conception of deity, however misshapen, there are elements of duty, obligation to higher wisdom, retribution and accountability for the life we lead. With no gods, and much more with no God, there is no responsibility, no obligation, no future. God is the correlative of the soul. If there be no God, there is no soul; if there be no soul, there is no such thing as honor, virtue, truth, mercy, love. These then are only old prejudices, and their observance a mere matter of policy or prudence with reference to discovery and inconvenience from such as insist upon inflicting pain or disgrace upon the "advanced" and "enlightened." Science aids in eluding discovery and leaves us no better definition for sin than stupidity. We are apt to look at false gods from the standpoint of true religion, and the worship of the true God; from that standpoint it is indeed a dark shadow cast where the light should shine through and through souls transparent with Christ their Lord, not one dark blot remaining. But take for a moment this other standpoint and compare no god with the fragment of a god, this distorted shadow with no light because of self-willed blindness. What then? As poor bread, and half a loaf at that, is better than none, so even this illusion, this travesty of deity, this blind-man's picture of deity is something better than nothing. The nations that feed upon it may survive, in some fashion; but the nations that know not God, have that no constraint nor hope because of the recognition of the divine substance, must perish.

A shadow may be considered either as the sign of an effect
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or directly as the effect of a certain cause. A tree stands out in the path of the shining sun, and beyond it the shadow stretches. Shall we call it the shadow of the tree or of the sun? Popular language is variable: we speak of the tree's shadow, and yet we talk of the sun's shadow upon the dial. This consciousness of the divine when the inference is to the reflecting substance ends in illusion, the worship of the creature instead of the creator; but its true inference is to the eternal light shining ever, God made manifest in some degree by his works in nature. The shadow whose influence men have never been able to resist implies, while it does not explain, the true and ever-living God; He is the substance of the spiritual shadow, and false religions are the confession of the need of the true one.

The great truth is then that mankind cannot survive without the consciousness of its God as a factor active and potential in its life. Man does not live by bread alone, however daintily buttered it may be. Whenever belief in God ceases to be a living force the mart feels it as well as the temple, law suffers as well as the Gospel, education languishes as well as piety, even science becomes a pervert and makes money-gains her great goal instead of that ideal knowledge she professes. Then disintegration begins in society, materialism avows itself without blushing, riches become the conquering sword and spear, and all higher life is at an end. Such it has ever been, and such it will ever be.

The practical bearing of this hasty sketch of what has been is to the attitude of our own land and times. The battlefield for the reassertion of the ancient delusion that God is nowhere because he is not found just when, where, or how we may have expected, could not be chosen better than just here and now. What need have we of God! Having steam and electricity and chemistry, what other forces are lacking? The telescope has not found him hiding among the stars, nor the microscope revealed him as lurking among the molecules; where then is he? The scalpel has not penetrated to the shrine where the soul tabernacles, how then can there be one?

Day by day the current sets more powerfully toward a faith in material things the transmutation of material substances,

changes of time, place, or form in them and them alone, as the one thing needful. It is not enough that habit still continues a sort of "vis inertiae" in spiritual things; for, if that be all, it is but the beginning of the end. So tremendous is the energy of our age in dealing with material forces that the sweep of its progress sucks in everything upon its path with the cyclone's force. Will anything be left! Will any other force be tolerated! Can men who serve a master so imperious find time or will to serve any other? Can men serve Mammon and God? Are we, having been set free from the old heathen illusion, after all to fall into this modern heathen delusion?

Even mind is enslaved by this modern tyrant! The watchword of our day is the "practical" in education. There is to be no more developing of intellect as an end; it must be sharpened as a means to a certain end, and that end is the acquisition of material substances. In a word, if there is "no money in it," men are being taught to despise intellectuality. Is this not so? Think a moment! Examine; test the matter. What is the trend of the university of our day? To exhibit material resources in their grandest and most profuse forms, and present a bewildering array of "short-cuts" and optionals leading on to lucrative positions. Who are their heroes in the public eye; and what is their advertisement in public prints? Those who excel in physical force! Are these things no straws that tell the wind's direction? Have the spiritual forces of our day advanced, or are they advancing, in equal ratio, so as to be still proportionate to day as they were fifty or a hundred years ago? Will it still be possible for a man to live in the society of the next century and be in touch with it, and yet own a soul, serve his God and confess Christ as his Lord?

We do not despair of God's word nor of his holy Church throughout the world. But prevention is better than cure, just as a continuous life of fear, love, and trust is better than an alternation of fallings from grace and repentant regainings of it. America has great need of God, but God has no need at all of America. The reciprocity idea must be reversed in this one case; we are the suitors at Heaven's gates for permission to trade, and not the grantors or the equal partners in concession.

It is our land that is nourished by the king's country ; and it matters not what burdens he may place upon us, we must traffic with him or perish. If we do not buy the Truth and embody it in all we do and are, then no structure which we rear can stand. We may be nearer the heavens with our many-storied buildings in the cities, where only the air upward is without a price, than were the builders of Babel's tower, but that brings us no nearer Heaven itself. The confusion of tongues at Babel may have been less than the dialects that surge in and out of these same palaces set upon an edge, but it will profit us little that all the ends of the earth gather to us if the Lord of nations be absent from us.

The danger is that we may not believe this. There was a true substance back of the illusion of the dawn of historic man ; it is delusion to ignore it, and destruction to refuse it. The sun of righteousness has arisen, and there is no longer excuse for delusion, no longer need of illusion. Thence comes the cause of the shadow, and not from the created thing reflecting it. There is a cause, a God, and his works imply him even as his word declares him. That sun of righteousness arises with healing in his wings ; and that healing is for us, for the nations.

The only force that can counterbalance the intense energy and absorption in the development of material resources in our day, is the Christian religion ; or, rather, it is the believer in Christ preaching, teaching and practicing that religion. The Church is the body of believers, and not the religion in the abstract which that body holds. We have enough religion in the abstract to last for all eternity ; it is the Truth and will remain such whether men hold it or not. But our need is of those who confess that Truth in their life, put it into their every act of intercourse with their fellow-men, make it as practical a factor as the pursuit of wealth ever has been, is now, or ever can become.

These are the two forces that have been battling since the world began, and are in conflict now, Spirituality and Materialism. The man who is not a spiritual man, cannot be anything other than a materialist. The shadow is there, his consciousness cannot ignore it, and he must either pronounce it a delusion or trace it up to the illuminating substance ; he cannot stop short

with illusion at this hour of the world's day. There is no room for intellectuality or the merely artistic as independent forces. Materialism laughs at their pretences and enslaves them before they are aware, sets them at work to gain wealth and to enjoy creature comforts. Science and Art must either be handmaidens of Religion or slaves of Matter. All strength of body or mind or soul must serve God, or Mammon; there is no third possibility. If History teaches anything it teaches this; and Revelation is just as explicative thereupon as History is suggestive.

For those who believe in spiritual forces, and confess the Lord to be their Rock, the question of the strategy of the campaign is momentous. He who has satisfied himself as to how his own soul is to be saved, cannot be satisfied until he has persuaded his brother to apply that same sovereign remedy to his soul also. We believe that the battle is to be gained only as Christianity is made to be a force as varied and every day as Materialism now is. As men put money, the representative of material forces, into enterprises of reproductive wealth, so Christians must put it just as freely into enterprises promising spiritual returns. As men advertise such material enterprises in personal conversation and by public gatherings, so must we make our spirituality felt and seen, not to be praised but to be imitated. There must be the same push, the same stir, the same persuasion, the same effort to create the true sentiment and make it dominant. There must be greater fidelity to the Truth, instead of half-apology; instead of false liberalism, there must be greater intensity and jealous guarding of it. In a word, we must do what our Lord bid us do at the very beginning, but which we have been, perhaps, of late dreaming to be done and past, that is, preach the Gospel to every creature, beginning at home, and not stopping short a few miles distant.

The thought of such work, mission work it is usually called, is ordinarily associated with poverty and ignorance and vice, Among these we are to start missions to improve their wretched situation and tell them of the Gospel of which they are ignorant. But it is just as necessary to reach the classes directly the opposite of these with that same Gospel, which in the larger number

of instances is of little force in their life. The conventionalities are of greater force; and the conventionalities are mainly materialistic. It used to be said: "Out of fashion, out of the world;" but it might now be fairly said, in a truer sense: In fashion, in the world.

But how can one missionate among those to whom access is so difficult, or arouse those to a sense of danger who are in such pleasant security! Who is willing to act so unpopular a part? Fanaticism cannot accomplish the work, asceticism cannot achieve any lasting success; extremes just as false always reach and plunge more eagerly into the sins from which they fled. The most inviting field of effort is the education of the child and the youth. Upon the fidelity with which Christian thought and principle are then inculcated, much of the subsequent living will depend. We must be very jealous and very watchful of that education; for if insidious materialism strikes its roots there also and spreads its poisonous branches there too, all hope is well nigh ended. The education of the head has had its day; the education of the hands is having its day even now; be it ours to insist, more than ever, that the education of the heart be given its day now and hereafter. To seek God in everything, a divine duty in every task and a divine permission in every pleasure, to live, move, and have our being in him, is the substance of life. God is the eternal and abiding one; all else will pass away at his will even as it came into being by his will. It is matter that is the veritable shadow, the spirit that is the true substance. He who is uneducated for eternity has but wasted his time on earth in gathering that which must be thrown away so soon, and withers even now in the feverish hands that so anxiously clasp their earthly treasures.

ARTICLE VII.

THEORIES OF INSPIRATION.

By CHARLES S. ALBERT, D. D., Baltimore, Md.

There are two possessions of Christianity which are perpetually attacked: the Incarnation of the only-begotten Son, and the Inspiration of the Scriptures. Both are pivotal doctrines and neither can exist without the other. Destroy inspiration and the doctrine of the incarnation becomes vague and shadowy, Destroy the divine Christ and there are no divine Scriptures.

Naturalism, which includes sketical science and materialism, rejects miracles. Nature is sufficient for all things and can suffer no interference at any stage of development. Naturalism will not admit that around and in this world is an intelligent force which cannot be weighed, measured, or formulated, which, supernaturally, uses this world for special purposes. There can be no miracle. The central miracle in the natural world is the *Incarnation*. Grant that fact, and God is in nature and moulds nature to his purpose. All miraculous acts in the light of the Incarnation are possible. The divinity of our Lord is and always will be the battle-ground between Christian faith and Naturalism.

On the other hand, Rationalism, which holds reason to be the sole source of knowledge, denies Inspiration. It would trace all ideas, moral and religious, to the gradual evolution of the powers of the human soul in the processes of individual, social and national life. It cannot admit that God has given to men his truth, by direct inspiration, in such fashion that men possess an infallible rule of faith and practice.

The battle is on. The question of the hour is Inspiration. The Higher Criticism supplies the weapons both for assault and defence, for it has a good side as well as an evil. Nevertheless its tendency is without doubt to negation of Inspiration. The theory of evolution impresses itself upon religious as well as

scientific thought and, whilst divided in purpose, would seek in nature rather than in God sufficient cause for all thought, morality and religion. This may be said without opposition to the truth of evolution but in opposition to evolution as proclaimed by some of its supporters.

In our country, the Inaugural of Dr. Briggs, as he assumed his chair in the Union Theological Seminary, has emphasized a conflict which is not due to him but to the times. Possibly, he is more sinned against than sinning. He is somewhat of a free lance. He rushes into print with assertions that he has not carefully guarded. He therefore contradicts himself through over-statement of the matter in hand. He is bright rather than strong. He has read much, but not always thoroughly. He knows how to put things, but does not always know the things themselves. He has the courage of his convictions, but the convictions are not always well-founded.

He undoubtedly calls attention to much that needs careful consideration, utters weighty truths, and voices, in other instances, opinions which are more or less prevalent. Whether these last are established remains to be seen.

His discussion of the sources of divine authority has elicited the strongest expressions for and against. He finds "three great fountains of divine authority—the Bible, the Church, and the Reason." It is singular that he does not state the ultimate source of authority, but his address leaves one under the impression that these three are co-ordinate.

True theology has never separated the Bible from the Church. If, as Dr. Briggs asserts, "the majority of Christians from the apostolic age have found God through the Church," it is simply because of the scriptural truth it possesses, or, if you choose to put it in other fashion, because of the truth it possesses in common with the Scriptures. The Church has always possessed truth in her teachings and ceremonies, though that truth might have been overlaid with tradition, but, it is not different truth from the Scriptures. The Scriptures are the record of the truth which the Church sets forth.

For both the Church and the Bible depend upon Christ, who is the sole authority for both. The Bible is his word. The

Church is his body. In the Church is Christ. "In its confessions, in its sacraments and services the Redeemer is present and bears living testimony of himself in behalf of all who believe through the power of the Holy Ghost."

Whilst this is true, a correct relation to Christ is conditional upon a correct relation to the historical Christ even in the case of the individual believer. "There is assuredly but one thing necessary to salvation: to believe in our Lord Jesus Christ." Through the teachings of the Church a man certainly can come to this knowledge. To deny this is to fly in the face of facts. But he is saved not through a different truth, or authority, but by the same truth and authority which the Scriptures express correctly and which the Church does not express correctly except through its knowledge of the Scriptures. A man may indeed, therefore, be a Christian without Scripture, but if he is to be certain of Christ and "independent in matters of faith, he cannot dispense with it." He must ever verify the teaching of the Church by the Scriptures to attain the certainty of his faith.

But whilst the Scriptures are a relative necessity to the individual believer, who has the Church, they are an absolute necessity to the Church itself. The Church is ever kept pure by the word, and when it has gone in ways of corruption, it is ever reformed by the word, sought and truly set forth. The Scriptures are for the Church the rule of faith and practice, the solvent of the problems which will arise in her history. For the Scriptures are the revelation of God's purpose and salvation. They testify of Christ, the centre of revelation, set him forth in clear simplicity. Obscure the Scriptures and Christ and his work are obscured just as in pre reformation times. It has sometimes been urged that Christ having appeared and been apprehended by the Church in her worship and confessions, we could dispense with the Scriptures. But our conception of Christ would either be obscured by increasing tradition, or lose itself in vague mysticism. The Scriptures are the touchstone of faith and also the source of faith. If men are not to wander in the shadows of uncertainty, they must possess a trustworthy account of Christ and his teachings. The very marks of a pure

Church are the word of God and the sacraments, was the teaching of the Reformers, for they found, with the Scriptures forgotten, gross error in the Church and even the sacraments wrongly administered. It was rightly claimed that the touchstone to decide the teachings of the Church, divine as it is, was the Bible, the rule of faith and practice. The Holy Spirit is in the Church, in the creeds and teachings which are most valuable testimonies to the truth. He saves men even without an open Bible, but the Church is not co-ordinate in authority with the Bible, but depends upon it, as the source through which the Holy Spirit moves it to life and power.

Dr. Briggs uses the word Reason to include the moral sensibilities and the conscience as well as the reason used in the more restricted sense of the operations of the intellect. It is in this broad sense he declares that the Reason is a source of divine authority. Here are some of the saddest utterances of Dr. Briggs. It is not so much that he says that these men have found God, for the apostle himself declares that "God has not left himself without witness," but in the assertion that these men have *truly* found God and divine certainty, and in his unfortunate citation of Martineau as an example, one who has no need of a divine Saviour and who repudiates Christ as the only begotten Son of God.

It is true that Christ has said, "He that is not against us is for us." There are some unconscious followers of him. But to exalt men of high moral tone and declare that these men are as certain concerning God as those who are in Christ is surely untrue. How can it be reconciled with Christ's teaching, "No man cometh unto the Father but by me?" Or with the straightforward teachings of the apostles, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved?" To know God with certainty is eternal life. "This is eternal life, to know the only true God and Jesus Christ whom thou hast sent." But he does not dis sever the two. In him alone can man truly know God.

Through the conscience we may indeed be certain of a God, but that conscience alone does not establish right relations with God all the history of paganism proves, so powerfully set forth by

St. Paul in Romans. To know God we must know him through Christ, and to know Christ we must have a trustworthy account of the Christ.

Our Lutheran theology puts it in this way: "The formal principle, or the objective canon of Christianity, is the Holy Scriptures in their indissoluble connection with a *confessing* Church."

An objective canon of Christianity points to a *conscious mind* for which it is a canon. The two go together. Martensen says, "The external canon points to an internal canon by whose aid alone it can be correctly understood. That internal canon is a regenerated Christian mind in which the Spirit of God bears witness to the spirit of man." This is the material principle of Christianity—Justification by faith. All these must be in right relation to give us pure Christianity: the Church, the regenerated heart, (or reason in Dr. Briggs wording), and the Scriptures. But they are not co-ordinate, the Scriptures remaining the only infallible rule of faith and practice. To the Bible at last must the Church and the individual come as the highest source of authority, because in it the Holy Spirit sets forth Christ. It is singular how the undue acceptance of any one of these, the Church, the Bible, the regenerated soul, without the just balance of the others results in spurious infallibility that is not infallibility.

The infallible Church is Catholicism. The infallible Scriptures is Bibliolatry. The infallible believer is the visionary or fanatic. He denies *the Christ outside of us* in the Church and Scriptures, and ends at last in the denial of the *Christ in us* as so strongly in the case of Martineau.

The Bible remains to us therefore the only infallible rule of faith and practice, to be interpreted in the Church and by the believer.

The question however remains concerning the Inspiration of the Scriptures. Are they trustworthy and without error? Are they really God's word of truth coming to us through men, bearing the characteristics of their temperaments, but without error of statement in truth, or do they contain the word of God, surrounded by human statements and errors which must carefully be discriminated before we can positively say this is the Word of God?

A change has certainly passed over the Church in its definition of Inspiration. There was a day when the doctrine of verbal inspiration and absolute inerrancy was extended to every portion of our present Scriptures, to all its dates, numbers and statements and even, in amazing foolishness, sober theologians asserted that the Masoretic points in the Old Testament were in like manner inerrant.

There is no student who will hold such a doctrine to-day. He knows there are errors in our present Scriptures of dates and that there are interpolations and additions. He may assert that as originally given by the inspired writer, or prophet, it was absolutely inerrant, but there is no recourse to the original document. It is true that the substance of doctrine is unchanged and we carefully guard this saying, by the declaration that the Scriptures have successfully withstood all criticism that has sought to overthrow the revelation of truth in the Bible. The Scriptures have maintained their integrity. Under the daylight of the most searching criticism of the intellect, few errors have been found and none of these have involved the Christian doctrine. Indeed its historical accuracy has only been intensified by the discoveries of the past years. We can afford to wait the final verdict without alarm.

It may be a matter of interest to mass some of the conceptions of Inspiration for our study. Allen has said in his "Continuity of Christian Thought" that the Reformation produced three different conceptions of the Scriptures, namely, those of Luther, Zwingli, and Calvin. Luther "upholds the Scriptures on the one hand as an external and absolute authority, the very word of God, the charter and constitution of the Church; on the other hand, he exalts the divine consciousness in man as that by which Scripture is known and judged to be from God. The Bible is divine because it is the mirror in which is reflected the experience of humanity in its highest exaltation under the influence of a divine Spirit." It is easy to see why he should characterize the Epistle of James as an "epistle of straw" for it was not certified to by his Christian consciousness. He says also in his preface to the Exposition of the Epistles of Peter and Jude: "Therefore are St. Paul's epistles more of a gospel

than Matthew, Mark and Luke. For the latter record not much more than the history of Christ's works and miracles. But the grace we have through Christ no one presents so bravely as St. Paul. Because now much more lies in the word than in the works and deeds of Christ, if we must dispense with one of these, it were better to be without the work and the history than the word and the doctrine; so are those books to be valued most highly which treat most fully of the doctrine and word of Christ." Here is shown what might be called a lack of reverence for some portions of the Scriptures, an exaltation of one part over another. It is in sharp opposition to the bondage which many theologians show to the letter and assert the Bible to be of equal authority in all its parts. Wherefore they must always be on the defensive to maintain the authority of that which was provisional.

It is remarkable that Luther exalts the Epistles above the Synoptical Gospels, which modern Theology now makes the centre of the Revelation. Justly too as it seems to us, for Christ is more than any explanation of him even though it be from the inspired apostles. Recently in a discussion with a prominent theologian of our Church he unhesitatingly declared that the Epistles are an advance upon the Gospels in accordance with Christ's own saying, "I have many things to tell you; but ye cannot bear them now." This Lutheran is evidently a follower of Luther. It is easy to perceive that this foundation of Luther is one which no hostile criticism can overthrow. The Scriptures become impregnable when they are certified to by Christian experience. And it is remarkable how strongly men feel this. Thus a distinguished Scottish preacher says, after enumerating the difficulties concerning inspiration: "If I may give utterance to my own experience, I have never come to the end of a close study of a book of Scripture in the congregation without having both a fresh respect for its literary character and a profounder impression of its divine wisdom. The more the Bible is searched, the more will it be loved; and the stronger will the conviction grow that its deep truths are the divine answers to the deep wants of human nature." So Luthardt: "Our duty to the Scriptures is to read them and live in them; and this too is the way of attaining certainty concerning them."

In Zwingli, "Revelation becomes part of the organic process of things—a living, actual, present process, whose results are not exclusively recorded in Scripture. In one sense the Bible is the word of God, but in a higher sense the word of God is a personal force stirring within the soul, speaking with a supreme authority and constituting the standard by which the written letter of the book is to be criticised and judged. * * * But the word of God has spoken not only in the Bible, but always and everywhere, wherever there is any knowledge of that which is good and true. Heathen writers like Plato and Pliny and Seneca, have uttered the truth under the inspiration of the revealing word."

Zwingli is thus the pioneer of the modern dictum that the Scriptures contain the word of God, and of those who make inspiration the influence of the Holy Spirit upon men differing in degree in the Scriptures but not in kind from the inspiration that prevails in the discovery of any truth.

To Calvin the Bible is the word of God. "Revelation, as given in the book, is a communication from God to man, supernaturally imparted, apart from the action of the consciousness, or reason: Calvin speaks at times of the human writer as an amanuensis only of the Spirit." It is this last view that prevailed among the immediate successors of the Reformers. Our great theologians, Gerhard, Calovius, Quenstedt all speak of the writers of the Bible as the amanuenses of the Holy Spirit, and Quenstedt asserts that the canonical Scripture contains no lie, no falsehood, not the very slightest error in fact or in word; whatever things it relates, all and every one of them are of the very highest truth, whether they be ethical or historical, chronological, topographical, or verbal; there is no ignorance, no want of knowledge, no forgetfulness, no lapse of memory in Scripture."

It is doubtful whether there are many theologians of to-day that would agree with this statement of inspiration. Dr. A. A. Hodge may be considered a strong advocate of this view and he says, "Verbal Inspiration applied to the Scriptures does not mean that the sacred writers were inspired, or directed in their work by words dictated or suggested. But it means that the

divine influence which we call inspiration, and which accompanied them throughout their entire work, extended to the *verbal expression* of every thought as well as to the thoughts themselves. This inspiration has extended equally to every part of Scripture, matter and form, thought and words, and renders the whole and *every part inerrant*." Then later on, (page 92 of Popular Lectures on Theology), he admits "that many errors have crept into the sacred text as it exists at present, although none of these errors, nor all of them together, obscure one Christian doctrine or important fact." He also intimates that the statements of Scripture are not scientific. There is therefore in him a divergence from the old standard.

When we take the words of Martensen the divergence is noteworthy. "The perfect and canonical authority of the Holy Scriptures does not depend *upon any one writing* but upon the whole collection of writings which supplement one another and must therefore be taken together: and in this dogma regarding Scripture is involved the truth, that we have in the New Testament, not merely fragments of the Apostolic age which have by chance been preserved to us, but an harmonious whole, complete within itself, wherein no principle of Apostolic consciousness is wanting

"Supposing that the evangelists contradict one another in historical and chronological details of the life of Jesus, which do not affect the subject of the Revelation, this does not obscure a single lineament of that portrait of Christ, which they have painted in colors given them by the Holy Ghost. Were the historical discrepancies of such kind as to occasion, in one point or another, a distorted apprehension of Christ's person, or in the least disturb the fundamental view of the facts on which the revelation is based, in this case only would their inspiration be invalidated. Though the words of Christ may not always be repeated (by John, for example) with literal exactness, this does not invalidate the fact that the reproduction is canonical, provided that they are repeated in the Spirit, of whom the Lord himself said, "He will bring all things to your remembrance whatsoever I have spoken unto you." Inspiration does not depend upon the exact and formal recollection but upon the true

remembrance; not upon the exact literal retention, but upon the fair reproduction of Christ's discourses."

There is here a theory of Inspiration which is not verbal by any means. It is a well-known fact, also, that a number of the best Lutheran theologians of the present day, including Luthardt, Frank, and others, do not hold to the old theory of Inspiration and, while confessing that the Scriptures contain the word of God, are not so positive that the Scriptures are the word of God. With us they confess the authority of the Scriptures, believe in its inspiration, but claim that their conception saves them from the dangerous position of verbal inspiration where if you convict the Scripture of error in one place, you involve the whole in suspicion.

All this goes to show that the question of Inspiration has been reopened and that it will probably be the burning question of the day. It is cardinal and essential as the earlier portion of this article declares. And it is far reaching in its consequences. It will be manifest in our utterances and in our thought. Already in some of the pulpits clergymen are heedlessly making statements concerning the Scriptures that must sow dragon-teeth of doubt and skepticism. Failing to distinguish between the temporary and the eternal, they indicate that the Scripture has been outgrown. Obedience to kings has been cited as an eternal precept, and, therefore, as kings are now banished in nations, that the Scripture was mistaken in its precepts, forgetful that the principle of obedience to lawful authority is the real precept of the Scripture. There has also been failure to discriminate between interpretation of the Scripture and the Scripture itself as is notable in the Inaugural of Dr. Briggs, where notions of the Church are attacked as though they were the Scriptures themselves. No true thinker will assert that the interpretation of the Church is infallible even in its creeds in matters of Scripture. The creeds, product of the religious consciousness of the Church, so far as they are general, have an overwhelming prepossession in their favor that they do accurately interpret the Scripture, but as they sprung from the Scripture, so they must ever submit from age to age to be tested by the Scripture. "The object of the Scripture is the communication of truth in

an infallible manner, so that when *rightly interpreted* no error is conveyed."

As ministers we should be careful to distinguish between interpretation and the Scripture itself. Recklessly to say that the Scriptures are mistaken fills the minds of the congregation with doubts concerning the whole and the result is denial of all Biblical truth. "John Wallis, one of the clerks of the Westminster Assembly, quaintly said: 'The Scriptures in themselves are a lantern rather than a light.' But they who would destroy the lantern in order that the light may shine more clearly would only find the light blown out."

There ought to be, it appears to the writer, strong articles upon this subject, such as Dr. Schodde gave in the last number of the *QUARTERLY*, but dealing with many of the technical difficulties of the subject, which are disturbing to the average thoughtful pastor and layman. It would be helpful if some one should set forth the new theories, *e. g.* that which claims the Scripture to be the record of revelation and that this record of revelation is inspired. Let him expose the fallacy of this and indicate also its strength. Possibly much weakness may arise from the continual confounding of inspiration and revelation. In a future article we hope to add something in this direction, if it be only to state the views of other thinkers. Let me but add that to me the Bible is the word of God, where God sets forth in the sacred history, especially in Jesus Christ, his Son, and in the precepts and doctrines of the Scripture, his revelation of himself and grace, which we could never attain by any researches of the reason and which every man may certify to himself by his own living experience.

ARTICLE VIII.

SYNOD OF SOUTHWEST VIRGINIA—1790-1890.

By REV. PROF. J. B. GREINER, A. M., Marion, Va.

[Extracts from the "Jubilee Sketch" read at the Semi-Centennial, Wytheville, Va., Aug. 15th, 1891.]

Our information in regard to the Lutheran Church in Southwest Virginia covers a period of one hundred years, back to 1790. Before that date we have only indefinite reminiscences of our work; but, without doubt, Lutheran families were among the earliest settlers of the country.

Our Synod was not born in a day, but is the result of the patient labors and the long, tiresome mission journeys of the pioneer fathers, who traversed this territory in the days of its early settlement. The present thickly peopled country, with its improved modes of travel, accommodation and entertainment, is in strong contrast with the lonely horse-back ride, widely separated neighborhoods, dangerous mountain paths and rushing streams, which were a part of the daily experience of all who traveled fifty years ago.

At that time the preacher did not go to his appointment in a buggy or on the train or bicycle and return to the parsonage after dinner and read the "*Homiletic*" or "*QUARTERLY*." A preaching tour at that time meant something more than it does to-day. The preacher put what wardrobe he had in his saddlebags with his Testament and "skeletons," and started on a one or two months' trip to visit the scattered Lutheran families living between the James and the Holston rivers. When he reached such a community of church people and had put up at a brother's house, word was sent around that the preacher had come. Then some friend would open his house, or, if it were too small, his barn floor, the people would come together and religious services would be held for one day or for several.

After this meeting the different families would be visited and the children in each one carefully catechised. This being done

the preacher moved on to other neighborhoods, repeating the same order of work and then returned home.

Such pastoral or preaching trips were made once or oftener during the year, and the salary received was the board of the preacher and his horse while on the journey, one or two dollars to take home and the abundant blessing of God upon his labors.

To day our theological students go to the seminary in a Pullman sleeper; the first young men who went from the bounds of this Synod, fifty years ago, to college and seminary, James A. Brown, John J. Greever and Stephen Rhudy, made the long journey from Wythe Co., Va., to Gettysburg on horseback and *on foot.* * * *

The first name we find in the pioneer mission work of our Synod, is that of Rev. W. F. A. Daser, of S. C., who traveled through Montgomery Co., in 1787 and on the 16th day of Oct. 1796 he organized St. Michael's, now St. Peter's church in that county. Following Rev. Daser we find the name of Rev. Paul Henkel of the Pennsylvania Synod, who traveled from Botetourt to Wythe between 1790 and 1795.

At the last date, Rev. J. G. Butler, of the same synod, grandfather of Rev. J. G. Butler, D. D., of Washington, D. C., preached in the counties of Botetourt, Roanoke, Montgomery and Floyd, and in 1796 organized the first Lutheran Church in Botetourt county. From 1795 to 1799 Rev. Leonard Willy of Smythe county, preached there and in the adjoining counties. In 1798 Rev. George Daniel Flohr of the Pennsylvania Synod preached statedly in Wythe, Smythe, and Montgomery counties.

After the death of Rev. Flohr, in 1826, Revs. John C. A. Schoenberg and Kyle of the N. C. Synod, gave pastoral services in this section. In 1820 Rev. — Bergman of the N. C. Synod was pastor in Wythe and Tazewell county; he died in 1827, aged 87 years, and was the first person buried in the Burk's Garden graveyard. * * *

Up to 1810 the chief attention given to our people in this section came from the Pennsylvania Synod. This is accounted for by the fact that our first church families came from that State, and family connection as well as church association kept up

the communication between the home Synod and the families that moved away.

After the organization of the N. C. Synod, in 1803, its ministers made mission tours into S. W. Va., Tenn., and farther west. In this way they visited our people in the present bounds of our Synod, and owing to the proximity of territory, the oversight of our earlier congregations fell naturally under the care of the N. C. Synod. In 1811 Rev. R. J. Miller of the latter Synod made a missionary trip through S. W. Va., into Tenn., and in 1813 he, in company with Rev. Jacob Scherer, visited through the counties now included within our synodical bounds.

Between 1815 and 1820 Rev. Nehemiah Bonham preached in Burk's Garden, but in 1825 he joined the Tenn. Synod and labored elsewhere. * * *

After the visit of Revs. Miller and Scherer the congregations in S. W. Va. desired to put themselves in connection with the N. C. Synod, and in 1813, fifteen, the number then organized, did so, and remained a part of that Synod till the forming of the S. W. Va. Synod in 1841. * * *

In 1828 the first union of several independent congregations into a "charge" was made * * and a call was given to Rev. Daniel J. Hauer, a member of the Md. and Va. Synod. This call offered a salary of \$300.00 and a parsonage (a little log house) and was accepted. The site of this first parsonage is well known in Botetourt county. * * *

The unwritten history of our Synod and of Lutheranism in S. W. Va., is the story of the self-denial and the laborious life of the men just mentioned, and to learn the facts and difficulties experienced in gathering our scattered people into congregations, we must call upon the lonely mountains, gloomy valleys and almost unbroken wilderness, through which they traveled in passing from one settlement to another, all of which are witnesses of their devotion to the Master's service. * * *

Lutheran preaching in S. W. Va., was almost wholly in German till about 1825-1830 when the English language came into common use. As stated before these first families were from Pennsylvania, and of German descent and showed the same marked features of character as their brethren elsewhere and of

their generally sturdy nature, which, wherever known, has always been conservative. These people were not impulsive nor fickle, but of slow disposition to change, satisfied with well enough and with the simple faith of the Bible. This character was well set forth in their remaining true to their early instruction in the old Pennsylvania home, when surrounded by other influences and for so long a time unvisited by any pastors. The Lutheran Church in the South, and our Synod as a part of it, has not been different in these respects from the character of the fathers. It has never been a congenial home for radicalism either from or towards church symbols nor for the play of fanaticism in modes nor in worship, and in no section is a purer form of religious character maintained, nor are the plain soul-saving truths of the Gospel preached in a more earnest way.

Of such a nature were the people who first found a home in these mountains and valleys, and they showed their church-love and earnest Christian life in thinking it no hardship to ride ten or twelve miles to preaching, or to send their children to be catechised in an adjoining neighborhood by some traveling preacher, if he came no nearer to them. * *

The time had now come when the interest of the Church in S. W. Va., required that its congregations should be formed into a synod. All the churches, that at this time had any synodical connection, were with the N. C. Synod. At a meeting of that Synod in St. Michael's Church, N. C., Oct. 3d, 1840, a petition was presented by the ministers and lay delegates in S. W. Va., asking permission to form their congregations into a separate synod. This petition was signed by Revs. Jacob Scherer, Elijah Hawkins, and licentiates John J. Greever and Gideon Scherer and lay delegates Michael Brown, John Groseclose and Stephen Spracher.

This permission was granted and the above named ministers and delegates agreed to meet in a convention in St. John's church, Wythe Co., Va., on the 20th day of Sept., 1841, to organize themselves into a synod. The convention met according to the place and time appointed and Revs. E. Hawkins, Jacob Scherer and J. J. Greever were constituted a committee to draft a constitution for the new synod. The congregations were

authorized to elect lay delegates to the first meeting of the new synod to be held in the next year. After some religious services and preliminary arrangements the convention adjourned to meet as a synod in Zion's church, Floyd Co., Va., on the 21st of May 1842.

This 20th of Sept., 1841, was the birthday of our Synod and it was named "The Evangelical Lutheran Synod of Western Virginia and Adjacent Parts."

In 1867 the name was changed to "The Evangelical Lutheran Synod of S. W. Va." At the first regular meeting in Floyd Co., the committee reported a constitution which was adopted, as also the "Formula of Discipline and Government of the General Synod," and the new synod thus became a member of that body and remained in it till the "war between the states" separated the Northern and Southern Churches; it then became a part of the Southern General Synod. * *

The history of Synod during the first fifty years shows a continued advance and satisfactory outgrowth from its small beginning. Its work was much interrupted during the Civil War, but after its close the work was continued in greater earnest.

* * Our first congregations were all organized in the country as the people were in agricultural pursuits. The first congregation organized in town was in Salem in 1853. From that time more attention has been given to these centres of influence, and now we have congregations, church buildings or regular services in almost every town in our limits. * *

At the first meeting of the synod after the convention, "Mr. Stephen Rhudy just returned from the Theological Seminary at Gettysburg" was licensed and at the second meeting in 1843 'Rev. James A. Brown, a licentiate of the West Penna. Synod' and of the same institution, was received as a member. These two brethren are the only living witnesses of the first days of our synod. They have retired from active work, and as faithful servants are waiting their reward.

Two others of the founders of the synod, Revs. Jacob Scherer and J. J. Greever have each a son among our active members at this time. * *

Up to the present time ninety-eight names have been on our

clerical roll, of this number thirty-three constitute the synod at this time, of these four have retired from active work, one is superintendent of "South View Orphan Home" near Salem, Va., four are professors in our literary institutions, two are in other enterprises, one is an editor of *Our Church Paper*, and the remaining ones are in pastoral work, three being also engaged in teaching. The first contribution of the synod was \$32.19½. The treasurer's report for last year shows \$3534.00 for the general work and \$1297.76 for missions, through the Women's Missionary Society, a total of \$4831.76 for the fiftieth year. The first parochial reports show fifteen congregations, thirty-four infant and four adult baptisms, fifty-eight confirmations, seven hundred and seventy-eight communicants, one Sunday School and fifty-four catechumens. Our present reports show eighty-three congregations, thirty mission stations, one hundred and seventy-four infant and one hundred and three adult baptisms, one hundred and seventy confirmations and four thousand and fifty-four communicants, nearly thirty-five hundred Sunday School scholars and \$105,685 in church property, exclusive of literary institutions. In the bounds of the Synod we have Roanoke College, two female colleges, one "Seminary for Boys and Girls" and one classical institute. * *

Among the first requirements of the Synod we find that "Luther's Catechism should be taught and the young people carefully instructed in religion;" and this duty was put upon the pastors and church council and the parochial reports showed how many catechumens each congregation had. When we notice their method of teaching the catechism several days at a time or at particular seasons, and at the same time see their earnest piety and devotion, we find a most satisfactory refutation of the opinion some people have, that the catechism and vital religion cannot go together. Whenever and wherever this method of instructing the youth was omitted, unfortunate results followed naturally, but when the children, like Samuel and Timothy, were taught to know the Lord from their childhood, there was a greater and more permanent ingathering into the Church.

In the third printed copy of the Minutes, extracts from Luther's writings, on the Lord's Supper and Baptism, are given.

In the beginning the Synod recommended that applicants for church membership, and children, who could read, should be taught Luther's Smaller Catechism, and that young men who expected to attend a theological seminary should take a course of classical training. * * *

The year 1842 being the centenary of Lutheranism in the United States, the Synod decided to raise a fund for beneficiary education, to be known as the centenary fund. The interest of this fund, is now, as has always been done, applied to that use in Roanoke College. * *

In 1843 Rev. C. C. Baughman of the Va. Synod came as delegate and asked the coöperation of the S. W. Va. Synod in supporting the "Virginia Classical Institute" under his care near Staunton, Va. Our Synod agreed and began to patronize the Institute at once. In 1847 the school was removed to Salem, under the name of the "Virginia Collegiate Institute," and in 1853 it was chartered as Roanoke College and Rev. D. F. Bittle was elected its first president.

The first session had a president with two assistants and sixty students. The last catalogue shows a president, with thirteen professors and one hundred and thirty students, a library, numbering well on to twenty thousand volumes, one of the best mineral cabinets in the State, and grounds and building worth many thousand dollars.

Of its faculty, Dr. S. C. Wells has been connected with it from the beginning. He was a student in the institute when near Staunton, and came with it to Salem. He then went to Gettysburg and, after graduating in 1849, returned to the institute as first assistant. When the institute became Roanoke College in 1853 he was elected Prof. of mathematics, which position he is still filling. Rev. W. B. Yonce, Ph. D., of Wittenberg College, was called to a place in the faculty in 1854. He is still in his place in the college and on the roll of our Synod. The interest in the home and foreign mission work of the Synod goes back to the beginning of the organization, and together with

education, has always had a prominent place in our deliberations.

At the meeting in 1847 Mrs. Brown, wife of Rev. Jas. A. Brown, (who before marriage was Miss Eleanora C. Herbst, of Gettysburg,) suggested that the ladies in the Synod should help to support Rev. Walter Gunn, then laboring as missionary in India. This was the beginning of the foreign mission work in the Synod. All honor to the soul-loving heart of that woman who first contrived the plan, only one in the start, and to the seven hundred earnest women who are to-day interested in the mission societies of the Synod.

The Home Mission work began in 1842 when several of our ministers visited Tennessee looking after the church interest in that section. * * *

In 1881 the present synodical Women's Mission Society was organized. The first report showed \$9.00 collected, the one for present year shows \$1297.76. * *

The church extension movement began in 1845 and the synod resolved to raise fifty cents per member for that purpose, and in 1888 the present Church Extension Society was formed. It issues stock in \$10.00 certificates and has now \$3,000 paid up stock, which it loans without interest to congregations to build churches, taking a mortgage on the property; the amount to be repaid to the Society as may be agreed in reference to time and payments. The Society has also \$3,000 unpaid stock, upon which it levies a per cent. as the call is made by needy congregations for loans. This constitutes a perpetual sum for building churches, and a great work is it doing.

In 1884 the New River Division of the N & W. R. R. was opened into West Virginia, and this laid open to our synod a new mission field which, by the personal energy of Rev. J. B. Greever was immediately entered and we now have in that new territory three new church buildings, eight or ten mission stations, one pastor, a synodical missionary, and a seminary for boys and girls.

This field is in one of the richest coal mining and lumber regions of the country, centering about Pocahontas, and will soon

be a rival to the Pennsylvania coal region. Northern men of capital and business experience are settling there, many of them being our church people. Would that more of our strong young men would find it in their hearts to enter such fields and extend Christ's kingdom.

In 1854 Wytheville Female College was established and Rev. W. D. Roedel of Pennsylvania was elected its president. He filled the place with honor till his accidental death, after which the school was discontinued and, as before stated, several colleges in different parts of the synod have taken its place.

In 1866 the Pennsylvania Synod, knowing our destitute state after the war, very generously donated \$200 for beneficiary education in our synod and for several subsequent years the Maryland and the Virginia Synods did the same. Our people have always shown their appreciation of theological training as recommended by the early fathers of the synod, and before the location of the Southern Theological Seminary at Salem, Va., candidates for the ministry attended Gettysburg or Philadelphia, and since the removal of the Southern Seminary to Newberry, S. C., they still attend these northern seminaries.

After the publication of the "Common Service" it was adopted in place of the "Book of Worship" and is finding its way into general use. * *

In 1890 the following financial plan was adopted for raising money necessary for the enlarged work of the synod.

REPORT OF COMMITTEE ON APPORTIONMENT.

TO THE PRESIDENT OF THE SYNOD: Your committee, appointed to submit a plan for re-apportionment, and such other changes as they may deem proper, would respectfully report the following recommendations:

1st. That the Finance Committee be instructed to increase the apportionments among the churches, in keeping with the development of the country and advanced financial condition of the bounds of the Synod.

2. That the amount which shall be raised by the Synod during the coming synodical year for each board, shall be as follows:

Church Extension,	\$1,000 00
Home Missions within the Synod,	3,000 00
Home and Foreign Missions of the United Synod,	600 00
Education,	400 00
Synodical expenses,	250 00
Total,	\$5,250 00

That the same be apportioned among the charges as follows:

Chilhowie charge,	\$100 00
Botetourt,	200 00
Floyd,	100 00
Washington,	60 00
Wytheville pastorate,	150 00
Roanoke charge,	150 00
Trinity (Richmond),	50 00
Roanoke City,	1,582 00
Salem,	1,583 00
St. John's,	75 00
Burk's Garden,	150 00
Bland,	75 00
Giles and Craig Missions,	150 00
Mount Airy,	250 00
Hawkins Chapel,	100 00
Central charge,	150 00
Montgomery,	150 00
Carroll,	15 00
Pulaski,	50 00
Rev. J. B. Greever's mission,	100 00
Franklin mission,	10 00
	<hr/>
	\$5,250 00

That the joint council of each pastorate apportion the sum assessed to that pastorate among the charges, and that the council of each church apportion the sum to be paid by the church among its individual members according to their ability to pay, and that such assessment be divided into six bi-monthly payments. That every member of the church shall be required to pay promptly within each two months, into the treasury, the one sixth part of the total amount with which he is assessed for the current year. Any member who shall fail to pay in his assessment, within the time specified, shall appear before the church council in person or by letter, explaining why the said payment has not been made, and if the reasons for such non-payment be satisfactory to the church council, the member shall be excused from the payment of the said amount. Any member failing to make any of his bi-monthly payments, and also failing to report to the church council, in person or by letter, shall be summoned before the council, and shall be dealt with as a delinquent in the performance of Christian duty.

Each bi-monthly collection shall be forwarded to the Treasurer of the Synod.

The pastors shall use every effort to carry out to the letter this system, and shall make full reports to the Synod of its results in his charge.

That each pastor shall inform the Finance Committee immediately, and

hereafter at each Synod, what amount of salary he is receiving per annum. If the Committee shall believe that any pastor is receiving a salary which is inadequate, the Committee shall immediately advise his charge of that fact, and insist upon the salary being raised to such reasonable amount as the Committee may agree upon. In case the Committee shall be of the opinion that the charge is unable to pay such salary as should be paid, then the Committee shall supplement the salary to a sufficient amount, the same to be paid out of the Home Missionary Board Fund.

That each parochial report of Synod shall contain the amount of salary which each pastor receives. Respectfully,

D. B. STROUSE, *Chairman.*

In June, 1886 our synod adopted the basis of union and became a part of the United Synod of the South. * *

Thirteen of our number have died while in connection with the synod, and of the whole number, forty-one were sons of our own congregations. Fifty-two have been transferred to other synods and some of their leading pastors and educators of to-day, were once members and received their education and pastoral training in the S. W. Virginia Synod. The laborious work and self-denial required in many of our congregations, and the small remuneration, compared with better advantages offered in other synods, altogether were often sufficient inducements for our needy, overworked pastors, to accept a call to more favorable locations. But wherever they are to-day, they will bear testimony to the hard, honest work, the purity of religious nature, the open-hearted, generous character of the descendants of the early Pennsylvania settlers, and the intense church love and development of Christ's work to be found in the S. W. Virginia Synod. Though often considered least among the tribes, yet its founders laid a sure foundation and the building is going up.

Of our present number, seven have never labored outside S. W. Virginia and the story of their self-denying life, rather than leave the work for better calls, would if known, command the sympathy of all who admire devotion to duty.

Of the thirty-three now on the roll, twenty-six hold diplomas of college graduation, and twenty-seven have had regular seminary training.

No one can estimate the value of Roanoke College in directing the attention of young men to the Church. Of the thirty-

three now on our roll, twenty-three received their college training there. Many who have entered ministerial ranks in this and in other synods, and many active laymen received their prevailing religious impression and formed their life purpose while attending its instruction as students. . * *

The good resulting from the female institutions and high schools located within the bounds of the synod can be realized only by visiting the Christian homes, presided over by refined, educated mothers, exercising their wholesome influence in their well ordered households and training another generation for Christ.

As a synod we feel that "hitherto the Lord hath helped us," and with an humble acknowledgment of our dependence upon almighty wisdom and grace, we enter upon our new half century, praying that greater faithfulness and more earnest work on our part may be awakened by the enlarged opportunities for extending our church enterprises; and by the full returns awaiting active efforts.

May the Lord aid us to the full extent of our responsibilities and reward us as faithful workers.

ARTICLE IX.

GOD KIND AND PATERNAL.

By REV. PROF. JAMES PITCHER, A. M., Hartwick, Seminary, N. Y.

In their views of God men may be divided into three general classes:

1. Those who say there is no God.
 2. Those who admit there is a God, but think, or say, that he is sometimes *unkind*, or makes *discriminations*, arbitrarily favoring or afflicting as he chooses.
 3. Those who believe in a God who is infinitely *good* and *kind* toward all his creatures.
1. *The natural instincts combat the first idea.* Those who entertain it are degraded by it. Society hedges itself up against those who hold it. No positions of great trust or influence are

given to them, and we will not entrust to them the education or training of our children. We instinctively avoid their society.

God is the ideal of power, wisdom, knowledge, goodness, etc. There is somewhere such an ideal, or at least there is somewhere the greatest condition or development of these. There are some men who possess them in a greater degree than others. It is evident that the ideal is not to be found *below* man; and it is equally evident that no one man, as such, can be called the *greatest*, and much less the *ideal*, in all the attributes of perfection. One may perhaps be known as the greatest botanist of his age, another the greatest geologist, astronomer, preacher, lawyer, teacher, but no one man is the sum of all these, and the greatest man of one age may be eclipsed by some one of another age; and we are easily persuaded that the future will develop specialists who will exceed in attainments all their predecessors in all the departments of human knowledge and activity. No one man, therefore, is infinitely great, in any department of knowledge; and the greater the man the more readily will he acknowledge himself to be standing on the shore of a boundless ocean of knowledge stretching out before him. Thus, as no one man is the greatest, or the perfection of greatness, neither is man in the abstract the ideal possessor of the sum of knowledge in any department of scientific development, much less is man the possessor of the sum in all the departments.

There is knowledge beyond man, as every specialist is constantly finding out. Thus the whole ability of man is below the whole of knowledge on any one subject, and still more so on the abstract whole. Thus man is not omniscient, omnipotent, or or omni—anything. Will he ever attain to the *omni*? If so *he will be God*; but if not, he will only be *less* than God, and "less than" must *per se* imply "more than." "More than," equally implies *the most*, or *all*; and "all," is God. No one would for a moment insist that man will ever become the end of this series, or scale; and yet assuming that he might develop into the ideal, then man would become God. We would therefore gain nothing in trying to eliminate God, for the highest there is, is God; and we may as well start by admitting that God is the highest there is. It is no more difficult to get an absolute con-

ception of the "all," than of the "most," or even the "less." Should we never believe anything till we could comprehend it in its entirety we would never believe anything at all. The fact that we cannot see God does not in the least militate against his existence. Could we see him he would necessarily not be omnipresent, or otherwise we would be omnipresent, and if we were re omnipresent we would be God. The same is true of his other attributes. To bring him down to our senses would undeify him, and to lift us up to him would deify us. The very conception of a God must presuppose a being who cannot be apprehended or grasped with our natural senses. It is foolish, therefore, to demand for our faith a being who could be fully understood, seen, &c.; for that would contemplate the understanding of the infinite by the finite, which in itself would be a contradiction of terms.

Now, if ideal knowledge exists, which we cannot force ourselves to deny, it must centre somewhere. So, too, of ideal power, wisdom, goodness, etc. If then these centre in one we have a God, and we are no better off if these centres be not in one, as each abstract is but a part of a whole and the whole is God. Once admit that man possesses any attribute, and it follows that there is a highest development somewhere, or at some time; and then we are forced into one of two positions: *The best is God*; or, *The perfect is God*. Since, then, no *one man* is "best" and *all men* as a unit is not "perfection;" perfection is not in man, and as we cannot conceive of it as not existing we conclude that the perfect exists, and is God. This harmonizes with our very instinct, reason, conscience, judgment, etc., as well as with revelation.

II. *Is God ever unkind?* This question touches human experience in time of great sorrow and affliction. If there is a God and he cares for me, why does he permit me to be afflicted, bereaved, when he could so easily prevent it? In order to come to a full understanding of the situation it will be necessary to admit that there is really no discrimination in such instances as these: One is allowed to live to old age, another dies young; one family is afflicted, another escapes; one prospers, another suffers. Is this accident, or design? If accident, how can God

permit it; if design, how can God do it and not unkindly discriminate in favor of the one, or against the other?

First, as before shown, we must confess to non-finite knowledge. Things which to our limited intelligence may *seem* unequal may not be in fact unequal in the light of infinity. In this light it may not be necessarily a discrimination to permit one family, or individual, to be afflicted while another escapes. It may be there are local reasons, which we do not comprehend, which would make it an unfair discrimination to order otherwise.

Admitting a *superior* intelligence, and our inferior intelligence, we are compelled logically to admit that we may be wrong when we think we are either benefited or injured by discrimination. Admitting the existence of a God, we must conclude that he does not know all human conditions, or else, knowing, he deliberately chooses to do us wrong, if we would charge him with bias either for or against any one of his creatures. The first is impossible, as it would argue imperfection in his knowledge; and the second is equally untenable, as it would argue an imperfection in his moral character.

For argument's sake we might allow that God could favor a certain class to the exclusion of all others, as indeed a large number of excellent people believe, but we do not thus understand him. We prefer to believe that what seems a discrimination in human affairs is such only in our imperfect knowledge, and not in fact. To all human appearance there is a discrimination when the children born to one family are taken away, and those born to another are permitted to grow up to manhood and womanhood. This situation might be varied in a thousand ways to illustrate the diversities of human experience, and to our finite judgment they may seem like inequalities. Let us see how it would be otherwise: Suppose we should be able to *understand* all our spiritual relations with God, and be able to *choose* all our conditions. If *we* knew, so would *others*, *i. e.* God could not give us knowledge and withhold it from others without being partial. But we cannot for a moment argue that God ought to give omniscience to the human race. It does not have it, and from the nature of the case cannot have it. Then be-

cause we suffer and do not understand, does not argue that God is unkind. But it is infinitely better that we do not know the future. Our interests, plans, schemes, business affairs, are continually overlapping and commingling with those of our fellows. What strifes about conflicting claims! What contentions over mutual interests! Nay, it is better that we do not know. But suppose we should be able to choose our conditions, and our exit from this world. At what age would we consent to die? would it be at seventy, at eighty; or at any other fixed period? Could the world ever agree to fix the limit of human life? Could men agree upon anything? Not so long as the mind sits upon its throne. Generally speaking, we would not now say we desire to live beyond a hundred years. Yet before we have reached that age we are entirely unfitted by reason of age and infirmity to give an intelligent opinion on any such momentous question. Only think of the loss of power of body and mind which is seen even now in the aged. Could we choose our own time of exit how helpless and burdensome would we become to ourselves and our friends. The world would be filled with blind, deaf, infirm, crippled, and even demented old people; for we know that the aged cling to life as tenaciously as those of fewer years. Surely that would not be the best for our race. But suppose God himself should fix the limit at seventy, or eighty, or any other number of years. We would be no better satisfied. But can we not easily see that it would not be best to have such a definite period fixed? One of the most powerful incentives to a better life—the uncertainty of our mortal life—would then be taken away. Could we be sure of added years how many would put off the day of their reconciliation till such time that the very infirmity of age would render such reconciliation improbable, if not impossible.

If therefore we admit that it is best to leave indefinite the time of our departure, then it follows as a matter of course that some must go in youth, others in childhood, and others at later periods of life. It is therefore not unkind for God to institute the best plan, or to allow the stroke to fall upon us as individuals, for if he is unkind when we are afflicted and others escape,

he would be equally unkind to afflict others and let us escape. We must look for some other explanation. There are a few things we must take for granted. God reigns, and he administers the affairs of his kingdom for the best. If we admit his being we must also admit that he does the *best things*, or he would not be God. We should not for a moment entertain any other thought for all else is blank and a delusion. Now if we can see that he does the best things in general, it only remains to understand that he does the same by us in particular. We must accept this fact: sin came into the world and death by sin. Death, then, is a calamity that man brought upon himself, and we should not say or think that death is in each instance a direct and separate volition of God. It should not be said that our Heavenly Father singles us out for the purpose of visiting a dire calamity upon us. Rather let us say that the affliction is similar to what thousands of others experience,—yes *all* others must experience—sometime or other, for we must all die and be mourned by some friends to whom we are dear.

Admitting that death is the common lot of all, and also admitting that it is best that the exact period of our exit be not known, we should manfully bear our ills as we expect others to do under the same circumstances. If any must die young why not you or I? or why should not we be willing to submit should the affliction fall upon us? It is better far to grieve and yet cling to a loving Father's arm than to grieve alone. Yes, does not God grieve with us as we walk through the valley of affliction? We may not understand what little indiscretion, what law of health violated, what false step may have laid the foundation of premature decay. We could hardly expect that God would work a miracle to prevent the sad consequence. Is it not more probable that he looks down upon us with infinite compassion and sympathy, though he may not put forth his hand and snatch us from physical death! It would require a miracle sometimes to release us from the effects of our own acts, and surely we cannot think God is unkind when he does not interfere with our own acts and volition. We pass to notice our third proposition.

III. *God is infinitely good and kind toward all his creatures.*

The further treatment of this theme must carry us beyond the confines of this mortal existence. The very conception of a God, infinite in nature, perfect in all of his attributes; and of man, the creature of God, endowed with powers, aspirations and capabilities next only to his Creator, makes necessary and indisputable the idea of a future state, and of future rewards and punishments. Even should we argue that all punishments are corrective, we still have a future state and both God and man are connected therewith. If therefore man is to be an inhabitant of that future world as really and truly as he is of this, then the question of *time* when he shall exchange the one for the other is, abstractly, a question of but little importance. It is not a vital question whether a child is baptized at eight days, or eight weeks, or eight years, if only it be baptized. We may marry at twenty or forty, graduate from academy, college, or seminary at an early or more advanced age—the *time* is not the important consideration, but the *fact*. So we may die—or calling it by another name not less real—we may begin our future and more important existence in childhood, youth, or manhood, it matters little if only we are prepared. It is no doubt a difficult thing to take a practical or philosophical view of death which seems to separate us from visible and sensible associations with our beloved, but if we are thoroughly settled in our conviction that there is an endless future of conscious intelligence and companionship then our “three score and ten” years of experience here is but a *point* of time—or like the zero of algebra—“a quantity so small that it cannot be measured.” So also is the difference between dying early or late. Now admitting that there is a God and that he is not unkind we accept our prosperity or our adversity as our preparation for that more real experience for which this life is only a probation. The lesson may sometimes be hard to learn but the more perfectly it is learned the more satisfactory will be our experience hereafter.

Contrast for a moment the condition of two individuals—one of whom shuts out God from his heart and the other of whom accepts a God infinitely kind and good. The most diligent investigation will not discover that death or any form of physical disease or suffering can be avoided by an unbelief in God; while

it can be easily shown that the belief in God will, from the very nature of the case, ensure a greater consideration for the body which is the temple of God, and thus distress is reduced to a minimum and death postponed to a maximum of time. For the sake of the argument give each an equal hold on life and an equal experience in its hardships, privations, diseases, afflictions and distresses. The one suffers *without* God—*i. e.*, without a conscious and helpful experience of his interest, oversight and love—the other suffers *with* God—*i. e.*, sustained, upheld, comforted by his promises, sympathy and help. Even admitting that he may be deceived, he is upheld in his trials by a divine fortitude instead of breaking under them. The one denies God,—suffers and dies; the other believes in God, suffers and dies. The one suffers in despair and runs all the risks; the other suffers in hope and avails himself of all the possibilities. The one takes a leap in the dark, the other enjoys the comfort of the sustaining power of a triumphant faith. It is because of the inherent and universal reaching up of the heart of the world after a good, kind, infinite and adorable God, that this world is an endurable condition at all. Eliminate God from it for one generation and it would go out in darkness, strife, blood-shed and death. Unbelief cannot take God out of the world. As long as there is human life and human sorrow there will be an infinite God to pity and sustain. Only let the world accept what it cannot deny—only let it avail itself of the sympathy it cannot disbelieve, and much of sorrow will be more easily sustained, and more of it will be turned into joy. There is no argument in all human experience where so much is to be lost, and nothing gained, as in the attempt to prove, or try to believe, that there is no God. On the other hand the belief in a kind and good Father in heaven has sustained prophets, princes, reformers, martyrs, and every shade of human sorrow, from the foundation of the world to the present time; and at no period of the world's history has the belief been more firmly entertained than now. Let the sorrowful cling to this hope which is like an anchor to the soul, sure and steadfast. O taste and see that the Lord is good—Ps. 34 : 8.

ARTICLE X.

THE GENESIS OF MODERN MISSIONS.

By REV. J. A. SINGMASTER, A. M., Allentown, Pa.

Christianity is essentially evangelistic. Through all the centuries of her existence, the spread of her faith has never been entirely abandoned. But, alas, through the corruptions of the papacy the work of missions suffered a like degeneracy. Without denying to many a Catholic missionary the honors of heroic devotion, we may yet deplore the miserable delusions and superstitions which have generally been inseparable from his work. Protestant missionaries even claim that Catholic missions have resulted in ultimate harm to the people and to the cause of Christ. Be that as it may, the great world-field of heathenism was almost without a Protestant laborer for nearly three centuries after the Reformation. It is said upon good authority that a hundred years ago there was not a single Englishman, commissioned by any English society or church, preaching the Gospel to the heathen. The representatives of other nationalities were far from numerous.

Just about a hundred years ago, in a very feeble way, began the modern Protestant missionary movement which has assumed such vast proportions and gives promise of evangelizing the world. A glance at the genesis of this movement is contemplated by this paper. A proper understanding of the matter demands a brief review of Protestant missions preceding this century. For we dare not ignore or underestimate the labors of men whose genius and devotion have been unexcelled in the annals of missions.

I. PROTESTANT MISSIONS PREVIOUS TO THE PRESENT CENTURY.

The record of the missionary effort of the sixteenth century is very brief. About the middle of the century Calvin induced a small body of missionaries, clerical and lay, to attempt the evangelization of Brazil, while Gustavus Vasa sent Swedish mis-

sionaries to Lapland. The results in both these ventures were comparatively unimportant.

The seventeenth century is chiefly remarkable from the missionary point of view for the conquest of territory which to-day is yielding such rich harvests. During this period the Dutch acquired those vast possessions in East India which, though they changed hands later, have since been controlled by Protestant powers. It is estimated that there were about half a million nominal adherents of the Dutch churches in Ceylon and India at the close of the century. These were the so-called "government Christians" who had embraced a new belief for the loaves and the fishes. More than four-fifths of them relapsed into heathenism when the Dutch were expelled by the English. The most genuine mission work of this century was done among the American aborigines. About the middle of this period the Mayhews began their labors in New England and Eliot translated the Bible into the Indian language. About thirty churches had been gathered by the close of the century. The extent of the work among the Indians can never be estimated on earth on account of the fate of the race.

The eighteenth century dawned upon Christendom still in comparative indifference to evangelization, but a better era was at hand. The good work began in the heart of the chaplain of Frederick IV., King of Denmark, who interested his monarch sufficiently in the religious condition of the various foreign dependencies of the crown to send out missionaries. Finding no one in Denmark willing to go, he appealed to the Lutheran pietist Francke at Halle who soon sent him two young men, Ziegenbalg and Plütschau, who became the pioneers of the Gospel in India in 1706. In their wake came Schultz and, in 1750, the illustrious Schwartz who to the grace of a saint added the erudition of a scholar and the wisdom of a statesman. All these German missionaries were pre-eminently successful but their work was not appreciated and properly conserved by the Church at home. Schwartz had labored for full forty years when Carey came to India and was still at his post. The latter no doubt was largely influenced by the record of the former, and in a

measure owed him the kind reception extended by the Danish governor of Serampore who had been a pupil of Schwartz.

In the second quarter of the eighteenth century (1732) Count Zinzendorf originated the Moravian Missionary Society which still exists and of which it could be said that in the first twenty years of its existence it originated more missions than all the Protestant Churches together had in two hundred. The man above all others whose glowing piety had profoundly influenced Zinzendorf was the same man who had prepared the Danish missionaries, Francke. Dr. Warneck declares that Francke and Zinzendorf "are the fathers of the modern mission to the heathen."

The eighteenth century also witnessed a continuation of evangelistic effort among the Indians and produced that noble and devoted missionary, David Brainerd, whose biography continues to inspire men to this day.

Down to the last decade of the century there was no general and sustained interest in the subject of missions in the Protestant Churches. The Church at large did not realize the urgency of Christ's commission.

II. CAUSES OF DELAY IN BEGINNING MISSION WORK.

It will not account for the apparent indifference of the Protestant Churches to missions for nearly three centuries to say that the Church had become formal and worldly, for this period produced many eminent saints and martyrs. The explanation must be sought in a variety of circumstances.

The Reformers in the sixteenth century, giants as they were by endowment and grace, found their match in the Romish hierarchy. It required their utmost exertion to win and hold a place for the renewed Church. The struggle continued for generations, producing violent political agitation and cruel wars. Moreover the formulation of doctrine and the repression of fanaticism added to the prodigious cares and labors of the leaders of the emancipated church.

Then the most bitter polemics occupied the exclusive attention of the Church for a time and rent her into sects. The human mind and spirit so long enthralled by Rome, could no

longer be confined by old limits. In thinking for himself, every man seemed to be ready to deny the same sacred right to others. Coming out of the darkness into the light men were more or less dazzled. Instead of carrying on the work of fighting the devil, they fell to fighting each other.

The union of the Church and State, which universally obtained, was on the whole unfavorable to the development of the missionary idea. It can scarcely be expected from the character of the majority of the legislators and the nature of political government, that the call of the poor heathen should reach the ear of the state. Sovereigns ordinarily are so burdened with the care of their realm that they have been able to do little else beyond their immediate duty.

It has also been truthfully said that Protestants had for a long time no contact with the heathen and thus failed to realize the terrible moral destitution prevailing in the heathen world. Commerce was almost exclusively in the hands of the Catholics. Spain was mistress of the seas. But the defeat of her Armada at the close of the sixteenth century, and the English victories over the French in India a century and a half, later left England and Protestantism in possession of territory the ripest and richest for trade and for missions.

Gradually the power of Rome was broken, the ascendancy of Protestant powers established and the door into the heathen world opened. The excuses for neglect were thus removed.

III. THE OUTLOOK AT THE CLOSE OF THE XVIIITH CENTURY.

The eighteenth century was in its last decade before the Church began to awaken to her duty to evangelize the world. It is true that the great body of the people were still indifferent and even hostile to foreign missions, but the conviction had possessed the souls of many earnest individuals that the time to move on heathenism had now come. Whatever obstacles confronted, the times were really auspicious for the inauguration of modern missions.

England had never before been in such a favorable condition to carry on the work. After the conflict with Rome had been settled, internal strifes succeeded, so that it is said she was well

nigh destitute of faith in the seventeenth century. But now the religious sentiment of the country had been profoundly stirred by the mighty labors of Wesley and Whitefield. A Pentecostal anointing had come upon the Church, quickening every impulse. "What Pietism and Moravianism was to the Lutheran Church," says, Kurtz "that Methodism was to the Reformed Church of England, from which it proceeded almost at the same time." It is significant that both fostered the spirit of missions. Kurtz further says, "Methodism also inherited from its founder a zeal for missions as a Christian duty, and has labored to promote them with wonderful energy, perseverance and self-sacrifice."

The spirit of the age was intensely humanitarian, producing characters of whom a nation may be proud and whose names are household words in the English-speaking world. John Howard devoted his fortune and life to temper the prisoner's severe lot with kindness, dying a martyr to the cause in 1790. Ten years before Robt. Raikes had started the first Sunday School. The closing decade of the century was made memorable by the illustrious Wilberforce with his agitation for the abolition of the slave trade and slavery on British soil.

The progress of science and the arts was also auspicious for the new area of missions. The wonderful discoveries of Captain Cook also excited universal interest and became an immediate cause of stirring the heart of the man whose genius and consecration fitted him to be the leader in the great missionary movement.

There is also a peculiar providence in the fact that Carey lived in England and not on the continent. The German missionaries sent out by the King of Denmark were not a whit behind Carey in devotion and possessed like gifts to a large extent, but their labors excited but little interest in Germany and their support came largely from England. Somehow God seems to have destined the Anglo-Saxon race to carry the Gospel to the ends of the world. It cannot be accidental that the greatest European power, whose market is the world, whose language is the most widely spoken on earth, and upon whose dominion the sun never sets, should have been the birth-place of "the father of

modern missions." The history of missions for the past century justifies the opinion that the spirit of Anglo-Saxon enterprise dedicated to God will excel all previous efforts at evangelization. At present England and Scotland furnish four out of every five European missionaries, while North America sends twice as many workers to the heathen as continental Europe.

IV. IMMEDIATE OBSTACLES A CENTURY AGO.

While the remote outlook for missions at the close of the last century was bright, the nearer prospect was overshadowed with towering obstacles. The way was blocked by barriers whose magnitude deterred many a sincere soul from attempting their removal and which were only burned away by the quenchless ardor kindled in the hearts of a few men by the Holy Spirit.

Strange to say that the Church at large was still laboring under a strange misconception of the Master's commission. So long had she neglected his command that her sense of responsibility had become in a measure paralyzed. Her leaders ingeniously explained away the plain injunction by declaring that the time had not yet come in the providence of God for its execution. When William Carey first ventured to introduce the subject of missions before a Baptist convention he was met with the rebuff of the chairman who expressed the common opinion of his age in declaring "that nothing could be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, would give effect to the commission of Christ, as at the first." "When, in 1796, two overtures in behalf of foreign missions were laid before the General Assembly of the Church of Scotland, the scheme was denounced as "highly dangerous to the good order of the Society, and was rejected mainly on the ground 'that it was improper and absurd to propogate the Gospel abroad, while there remained a single individual at home without the means of religious knowledge.'"

The few men who had the courage to express their convictions to the contrary were frowned upon and even vilified. Dr. Ryland, the chairman of the convention where Carey first broached the subject of missions called the latter "a miserable enthusiast" and commanded him to sit down saying, "When God pleases to

convert the heathen he will do it without your aid or mine." Even after the enterprise of the Baptist Missionary Society had been fairly launched, the Rev. Sydney Smith bitterly satirized the noble band that had gone to India by calling them "a nest of consecrated cobblers" and "low-born and low-bred mechanics," and claimed, in writing a series of articles hostile to the movement, that he was rendering a useful service to the cause of rational religion.

There was also considerable official opposition on the part of civil authorities. No English vessel would carry the first Baptist missionaries, for its was impossible to secure the needed "government license." The East India Company, then supreme in India, barely tolerated and often hampered them.

In spite of the obstructions, men were now willing to heed the Macedonian cry, cheered by the plain command and the unequivocal promises of the Scriptures. Their faith looked beyond the self-denial and the toil and saw the glorious harvest which followed their patient sowing.

V. THE PIONEER OF MODERN MISSIONS.

It has been said that whenever the clock strikes, the man for the hour appears upon the stage. While the better day of missions was dawning, God was quietly preparing the man. Like so many other heroes of the faith, William Carey was a son of poverty and toil. He was born August 17th, 1761. His father was a weaver and later parish clerk and schoolmaster in a small village. Whatever schooling Carey had must have been received before he was fourteen, at which time he became a field laborer. His work not agreeing with him he was apprenticed to a shoemaker. Up to his eighteenth year he gave little promise of future greatness. He had early manifested his genius for the acquisition of languages, but he lacked that high sense of honor which precedes success.

The turning point of Carey's life was his conversion to Christ at the age of eighteen. The men who have led the Church on to new victories or have rescued her from indifference have ever been converted men. From this time Carey preached as opportunity afforded and was finally ordained as a minister at the age

of twenty-three and assumed the pastorate of a small church at Moulton. His salary was so small that he was compelled to eke out his living by shoemaking and teaching school.

In the midst of his discouraging poverty, ill-mated in marriage, he nevertheless made great progress in the study of languages. And while he had misery enough at home, his heart yearned over the poor heathen. The missionary idea was awakened in him by reading Captain Cook's account of his voyage around the world. Impressed with the facts related, that he might the more fully comprehend them he constructed a large map of the world, upon which he carefully tabulated the information obtained in the course of his reading. While working on his bench the map was always before him, while around him, held open by lasts, were various books, especially different versions of the Bible. Thus he nursed the missionary thought until ready for utterance.

But when he presented the cause so dear to him, he met with stern rebuff. Nothing daunted he labored on. On May 31st, 1792, he preached the famous missionary sermon which became the incentive to found the Baptist Missionary Society. The text of the discourse was Isaiah 54 : 2, 3, and the two propositions founded on it were: "Expect great things from God" and "attempt great things for God." These became the motto of the new society.

Thus was inaugurated through the instrumentality of a humble shoemaker-preacher the grandest movement of modern times. The society there organized was the precursor of scores; the few pounds subscribed the seed of millions, and the men sent forth the advance guard of the flower of God's army on earth.

Carey was not only the founder of the new society but also its first missionary. Quaint Andrew Fuller had declared that there was a gold mine in India and Carey responded that he would go down into it if his brethren would hold the rope. The story of his career is too eventful even to be outlined in a paragraph. After untold hardships, he and his co-laborers succeeded in establishing themselves at Serampore near Calcutta, where he labored for over forty years without once returning to his native land. His greatest service was the translation of the

Bible into twenty-four oriental languages spoken by many millions of people.

This great apostle to the gentiles was a man of most versatile gifts. Had he not distinguished himself as a missionary, he would be honored as the greatest linguist of his day. He achieved distinction as a naturalist, and especially as a botanist. His garden is said to have held the finest collection of plants and trees in the East. He was the founder of a great agricultural society and the promoter of many reforms.

The astonishing achievements of Carey were the product of his sanctified genius. His sole ambition was to be useful. When he accepted the professorship of oriental languages in Fort William College at Calcutta, he did so because it was in the line of his work and did not interfere with it. His salary of over seven thousand dollars he gave to the mission except about two hundred reserved for his support. Though he came penniless to India, he supported himself after a year or two and gave away during his life the princely sum of three hundred thousand dollars. The spirit of the man is beautifully expressed by the epitaph which he himself had chosen :

"A wretched, poor and helpless worm.
On thy kind arms I fall."

Whatever may be said of the noble men who labored in other centuries, by common consent Carey is known as the father or pioneer of modern missions because he inaugurated a new era which continues to the present time. By his genius, character and unparalleled achievements he left an indelible impress upon India and challenged the attention, admiration and confidence of Christendom. By the assistance of his noble co-laborers, especially Marshman and Ward. He was able to multiply himself. The continuation of his labors for two-score years gave permanence to the work.

The London Missionary Society, undenominational, and the Church Missionary Society, Episcopalian, were organized only a few years later than the Baptist; and have both been abundantly successful. The former has the honor of organizing the first Protestant mission in China. The Society for the Propaga-

tion of the Gospel, founded in 1701, during the first century of its existence provided more, especially for the spiritual wants of English colonists, but in the last century has labored also among the heathen.

Such is a brief and imperfect sketch of the "Genesis of Modern Missions." It would require many volumes to tell the full story of the rise, progress and success of missions during the past hundred years. Wonderful have been the achievements, especially in the last half century. All denominations have fallen into line. Instead of a single society a hundred years ago, there are now more than a hundred in the Protestant Churches of Europe and America.

ARTICLE XI.

REVIEW OF RECENT LITERATURE.

A. C. ARMSTRONG AND SON, NEW YORK.

Institutes of the Christian Religion. By Emanuel V. Gerhart, D. D., LL. D., Professor of Systematic and Practical Theology in the Theological Seminary of the Reformed Church, Lancaster, Pa. With an Introduction by Philip Schaff, D. D., LL. D. pp. 754. 8vo.

Apart from interest in the subject, which still remains the topmost subject of all science, the study of these Institutes gives one refreshing contact with a great mind. The reader is intellectually stimulated and strengthened by a discussion so bold and strong, so independent and conservative, so clear and comprehensive, so candid and discriminating, as this solid octavo. Having anticipated a work of great learning and ability from Dr. Gerhart, the reviewer does not hesitate to pronounce this one of the cleverest and profoundest treatises that American theology has yet produced. That in dealing so largely in metaphysical truths and abstruse problems the author should rise at times to flights of magnificent oratory was however a genuine surprise. His vast reading has been so well digested and his grasp of the subjects handled is so masterly, that neither the depths nor the difficulties of theological science have prevented a form of presentation which makes delightful reading.

The present volume—another is to follow in due course of time—is limited to 1. Source of Theological Knowledge; 2. Principle of Christian Doctrine; 3. Doctrine on God; 4. Doctrine on Creation and Providence.

In the admirable analysis of the contents no space is given up to dead

issues. The discussion revolves continually around burning questions. The first to receive considerable attention is the authority of the Scriptures. While Dr. G. holds unequivocally "the Written Word to be the ultimate critical standard of religious thought as well as of faith and practice," he is not blind to the abuses by which this formal principle of the Reformation has been perverted, and he does not accept the principle that the written word alone possesses authority for the Church, or that the Scriptures are the only source of divine knowledge. In support of his position over against Zwingli, Luther is quoted as holding the formal principle "with more freedom. Whatever the written word taught or enjoined was to be believed and obeyed; and whatever it forbade or condemned was to be regarded as false and wrong. But the written word was not the exclusive warrant for the truth of a religious opinion, or the propriety of a ceremony; hence he approved or tolerated opinions and ceremonies which, though lacking scriptural authority, were not contradictory to the teaching of Scripture; condemning only what the Bible condemns, there were many matters in regard to which, it was held, that the Church was not bound by the letter of the word, but was free to exercise her own judgment." Luther said "I condemn no ceremonies except such as are in conflict with the Gospel."

"In the course of the seventeenth century both the Reformed Church and the Lutheran Church, especially the former, yielded gradually to a false predominance of the Bible. It was held not merely that the written word was the final authority for Christian belief and the norm of all sound doctrine, but moreover also that the written word was itself the objective revelation, the *principium veritatis*. The exaltation of the inspired book reached a point at which it verged on deification." Prof. Briggs, who is less guarded in expression than Dr. Gerhart, calls this outright "Bibliolatry." Luther's repeated declaration that "Christ is *above* Scripture" faithfully quoted shows once more how the great Reformer was not only the oracle of his age but of ours as well.

"The well-known rejection by Luther of James as 'an epistle of straw' must of course once more perform duty. Dr. Gerhart is on this point respectfully referred to Dr. G. P. Fisher, who claims that Luther "does not say" this. "In his preface to the New Testament (1522) he gives a list of what he considers the principal books of the New Testament. These are John's Gospel and the first Epistles, especially Romans and Galatians, and Peter's first Epistle. Then he adds that St. James' Epistle is a right strawy epistle compared with them"—'ein recht strohern Epistel gegen sie.'"

In their application to theological science, Dr. G. claims, the "two evangelical principles become the sources of knowledge." The written word, the sole authority on all questions relating to the nature of the Christian religion, doctrines, &c., "may be understood only by men of faith; and true faith is begotten and nourished by the Holy Ghost, who

by and through the written word witnesses of the truth to the believer." The two principles "are at bottom but one. Both are developed from one central truth of Christianity, and represent two inseparable modes of its life and organization." "The original source of the Christian knowledge of God is the Lord Jesus Christ." "Jesus, the Christ of God, glorified in heaven, is the only objective source; and to this source the written word is subordinate." "The Bible continues to be the objective medium through which by the Spirit the original light is shining into the hearts of believers." Both in this connection and on the subject of mysticism a Lutheran cannot fail to notice an underestimate of the Holy Scriptures. Subordinate as they are to the Living Word they are an indispensable medium through which the original Light shines into our hearts.

Dr. Gerhart has not much faith in natural theology. "Whether the recognized scientific judgment that discovers no divine presence, no divine wisdom, no divine goodness, in the evolution and history of the world be really scientific and logical or not, the fact that the theory of mechanical evolution is held by thoughtful men, and that non-Christian scientists declare that marks of divine wisdom or goodness are not to be found in the heavens or on the earth, * * * proves that the cosmos, studied purely in the light of the cosmos, furnishes to the natural mind at most but obscure and imperfect manifestations of God." "Those who maintain that laws of design reign everywhere throughout nature, * * * pursue their inquiries, not exclusively by interrogating nature as nature, but from the standpoint of theism, a theism which is Christian rather than pagan." Much of the truth of natural theology, "is either unwittingly transferred to nature from the knowledge of God obtained by Christian revelation, or is discerned only by the penetrating eye of Christian faith." "When agnosticism asserts that the original ground of all things is unknown and unknowable, it simply confesses the ignorance which the Scriptures ascribe to unregenerate men universally."

The discussion on the Trinity will be found helpful to many who are wrestling with the insoluble problems of the subject. But here as elsewhere lucidity is occasionally sacrificed to brevity. The expression "each [of the Three Persons] is the one only God" is as startling as the downright denial that Christ's "human nature was not impersonal."

Dr. Gerhart is no Calvinist. He evidently approves the dictum of Schaff in the Introduction: "A theology constructed on the metaphysical doctrine of pre-mundane decrees, or on the absolute sovereignty of God, is out of date." The Christ-idea forms the centre. The Christological principles rules the entire system. "Agreeably to Holy Scripture the person of the incarnate Son, the revealer of God and the redeemer of man, holds the central position in the Christian religion." The fundamental truth of Christianity is that in Jesus Christ God has become

man and man is one with God." The divine-human person of Christ is the sum and substance of Christianity.

If one were disposed to cavil, he would find occasion to do so at this point where "the Christ-idea taken as the principle of Christian dogmatics" is presented as a new departure in theology. It is this undoubtedly "in distinction from the metaphysical system resting upon the unconditional decree; and from the contrary system of Arminius whose point of departure is the freedom of choice." But Dr. Gerhart is too great a theologian not to perceive that the Lutheran system is constructed from the standpoint of the Christ-idea. As Schaff well says: "Justification by faith presupposes Christ as the object and condition of justifying faith." And Dr. Gerhart cannot fail to recognize the Christo-centric principle of Lutheran theology when he himself admits that "in the Lutheran Church predestination was commonly an inference from the idea of salvation by grace, rather than as with Calvin, the primordial principle from which all other Christian doctrines were constructed."

Dr. G. holds strongly to the idea of "Absolute Christianity." "There is a correlation between God as God and man as man. Humanity finds the complement of its nature in personal union with the Son of God. God complements the original creation of mankind by a new creation." "The notion of a union brought about by any cause or occasion other than the correlation of God and man, involves a kind of violence done to both. The incarnation would be an afterthought, not the original end of the divine world-idea; it would postulate a relation between the two natures in the person of Christ foreign both to the eternal constitution of the Godhead and to the created constitution of humanity." "Divine nature and human nature meet in the person of Jesus by virtue of an eternal aptitude of God for personal union with man and an original aptitude of man for assumption into personal union with God."

He has also espoused the Kenotic theory. "The Christ-idea implies that the incarnation though real, was not complete at the birth of Jesus, but by process of development attained to its final stage of perfection at his glorification." "At his birth Deity in Jesus was an infinite potentiality, a fullness of divine being, which was gradually actualized from point to point, in his life, in his will and consciousness," but "to assume that the babe in the manger was the adequate organ of the divine essence, of God's love, of his wisdom and might, would both contradict the New Testament, and to Christian reason would be a monstrous thought."

Dr. G. is not disturbed by the Higher Criticism. The portraiture of objective spiritual realities is not destroyed by hostile criticism. The picture is before us in those wonderful Scriptures, and if it should be the creation of inventive religious genius, "the extraordinary picture is

still more extraordinary, more mysterious than if the supernatural history be acknowledged to be objectively real."

But the limits of the *QUARTERLY* put a period to this notice. We shall eagerly await the appearance of Vol. II. This eagerness is intensified by the anticipation that the premises laid down in this volume will compel the venerable author's acceptance of the Lutheran definitions of the *Communicatio Idiomatum*.

E. J. W

The Preacher and His Models. The Yale Lectures on Preaching, 1891.

By the Rev. James Stalker, D. D. pp. 284.

A new departure has been taken in the Yale lectures on preaching. Instead of lecturing on some one of the manifold phases of the sermon, Dr. Stalker has lectured on the preacher and his models. After a felicitous introductory lecture which brings into view the full outlines of ministerial character and work, the lecturer proceeds to discuss: The Preacher as a Man of God, taking Isaiah as the model, whom he calls the representative preacher of the Old Testament; the Preacher as Patriot. The models are the prophets of the Old Testament, who pointed out the diseases in the body corporate of Israel, predicted the calamities which would come for the punishment of sin, and offered consolation from God. Patriotism is a characteristic of all the prophecies. The prophets all loved Israel and especially Jerusalem. Preaching must be addressed to individuals, but it must also have a public and national side; The Preacher as a Man of the Word. The prophet was also a man of the word. "In accomplishing his great and difficult work he wielded no other weapon." The preacher must be master of the divine word; he ought to be a master of human words, and a master of the oral word. Much stress is laid on delivery; The Preacher as a False Prophet. False prophets were constantly haunting the habitations of Israel. These were the men who prophesied smooth things. They have their successors to-day in the persons of those who preach so as to flatter the rich and powerful. The commercial spirit is almost omnipotent. Even preachers may succumb to it; The Preacher as a man. Here Paul is the model. Manhood is an indispensable quality in the preacher. It adds dignity and weight to all the preacher says and does; The preacher as a Christian. Here again Paul is made to do duty. The motive of the ministry lies in Christian experience—"the very pulse of the machine." "Love is the measure of sacrifice. In all ages this has been the secret of devoted lives. It has made the great preachers—St. Augustine and St. Bernard, Luther and Wesley, Samuel Rutherford and McChesney;" The Preacher as an Apostle. Paul again is the model. His mission was to preach the Gospel to the whole heathen world. The minister's work is to study and to preach. The most fatal neglect is the neglect to study; The Preacher as a Thinker. For the fourth time Paul is asked to serve his brethren of the nineteenth century. The

man who would teach the Christian religion to others must master it in thought as Paul did. There is added as an appendix an ordination charge delivered by the lecturer in his earlier ministry.

The series makes up a volume of almost unparalleled excellence. It is a splendid exhibition of *naïve* Scotch common sense. The thought is fresh, the movement is rapid, the rhetoric is beautiful. It is the expression of the rich ripe experience of a wise elder brother full of sympathy for his younger brethren and hopeful of their future. The book ought to be studied by every student of divinity.

J. W. R.

The Gospel of St. John. By Marcus Dods, D. D., Professor of Exegetical Theology, New College, Edinburgh. In two volumes. Vol. I. pp. 388.

The Acts of the Apostles. By the Rev. G. T. Stokes, D. D., Professor of Ecclesiastical History in the University of Dublin. pp. 424.

These two volumes belong to the "Expositor's Bible" series, under the competent editorship of W. Robertson Nicoll, M. A., LL. D., Editor of *The Expositor*. They are the last of the fourth series (six in each series) and are fully equal in merit to the excellent ones that have preceded. We have so often described the general plan of these books that it is not necessary to refer to it again.

Dr. Dods has already well introduced himself in his expositions of Genesis and First Corinthians. Dr. Stokes soon impresses the reader with his scholarship and his attractive method of treating historical Scripture. In his hands the "Acts of the Apostles" become invested with a new interest, and a life-likeness is given to the events and scenes of the Apostolic Church that is refreshing. We welcome these two additions to this already popular series.

G. W. FREDERICK, PHILADELPHIA.

A System of Christian Ethics. Based on Martensen and Harless. By Revere Franklin Weidner, Doctor and Professor of Theology, Author of "Studies in the Book," "Biblical Theology of the Old Testament," "Biblical Theology of the New Testament," etc., etc. pp. 418, 8vo. \$2.50.

The indefatigable activity of Dr. Weidner keeps reviewers and readers busy. There is not another theological writer in the country who favors the public with so many productions, and the quality of his successive issues grows with their number. A more valuable and a more timely work than this "System of Christian Ethics" could not easily be suggested. The subject has been sadly neglected in our theological curriculum and our ministers are as a rule very deficient in their acquaintance with the most practical of all the theological sciences.

Instead of aiming to present a new system Dr. Weider has "thought it a far more fruitful plan to rewrite and abridge two of the ablest works

that have ever been written in this department." While he has in the main followed and abridged Martensen, he has given us a rich improvement on Martensen. He is more philosophical than biblical, and in this aspect of the subject the great work of Harless completes him. "What is best and most important in the presentation of Harless, has, therefore, also been incorporated in this treatise. The aim has been not simply to reproduce these great works, but so to use the material and rewrite it, that what is here written, the author believes to be the plain teaching of God's Word with reference to the duties of the Christian here on earth." The volume gives ample evidence that no pains have been spared to master the contents of this science, and besides the eminent authorities on which it is based the author has by his indomitable industry laid under tribute the works of Frank, Dorner, Wuttke, Schmid, Sartorius, and Vilmar.

Dr. Weidner has been sharply criticised for his method of turning over to American readers the treasures of continental theology. He deserves, in the writer's judgment, unstinted praise for it. Literary and historic interests make it indeed desirable to know exactly what author has furnished a given sentence, or possibly originated a certain idea, but the interests of truth do not demand this. It is truth that is wanted—no matter through what agencies or from what sources it comes. The Scriptures lose but little if any of their preciousness, should it be demonstrated that Moses did not write the Pentateuch or Isaiah the last twenty-seven chapters which are incorporated with his prophecies.

At the present juncture in particular, theological thought in this country needs nothing so much as the solid Lutheran literature of Germany, and the important thing is that they get it in our own tongue and in a readable form. Dr. Weidner's method is, from a practical view, undoubtedly better than a literal translation. It converts foreign gold into American coin. It makes a better circulating medium. The average student who has read the English translation of Martensen and compares it with Weidner, will be sure to express his preference for the latter. It is not certain either that Dr. W. is the only American who uses the authors of a foreign tongue in this manner. Possibly if all writers were to be equally candid and ingenuous some quite pretentious volumes would require a change of title.

Invaluable as this book must prove to students and pastors, it is not of an exclusively professional character. Intelligent Christians will find in it nourishment for their spiritual life. It is a solid book for earnest minds in every calling.

E. J. W.

RELIGIOUS TRACT SOCIETY, LONDON.

Fleming H. Revell Company, New York and Chicago, sole agents.

Gospel Ethnology. By S. R. Patterson, F. G. S., author of "History of Evangelical Christianity," &c. pp. 224. \$1.00.

The aim of this well-written volume is to demonstrate the reception which has been given to revealed Christianity by all branches of our common humanity. It presents an unanswerable argument in favor of the Gospel, that its glad tidings have been received wherever they have been presented and explained, by people of every tribe and class with eagerness and assent. It has proved its paramount claim to be "the power of God unto salvation unto everyone that believeth."

After several preliminary chapters on the physical and spiritual oneness of man, in which the author shows his acquaintance with scientific anthropological theories, he gives a most interesting exhibit of the black races receiving the gospel, then of its acceptance and power among the yellow races comprising Chinese, Japanese, Burmese, Sandwich Islanders, Lapps, Finns, American original races, &c., &c., and finally its reception by the brown and white races comprising the numerous varieties from the Hamites and Semites to the Greeks and the Latin races, the Scandinavians and Teutons, the English and the French.

The book is full of intensely interesting illustrations drawn from the rich literature of missions, and will in this respect prove a most welcome manual to all who speak or write on missionary topics, and the multitude of examples of the power of the Gospel alike upon those of the highest and those of the lowest stages of culture offers a bountiful supply of wholesome seasoning for practical sermons.

The outcome of the little work as an apologetic is,

1. That no variations in the races of mankind have affected their susceptibility to the religion of Christ.
2. That the progress of discovery is not likely to disclose the existence of any race or person, to whom the Gospel is not suited.
3. That evolution, or future development, cannot affect the object or subject of the missionary. He will encounter in the coming time only facts and forces which have been repeatedly met in the past, and uniformly conquered by the Gospel.

Nothing better can be done for the cause of foreign missions than the circulation of this excellent and inexpensive volume, and in fact no missionary library, or Sunday-school library or Christian household library is complete without it.

E. J. W.

FLEMING H. REVELL AND COMPANY, NEW YORK AND CHICAGO.

Biblical Theology of the New Testament. By Revere Franklin Weidner, Doctor and Professor of Theology, author of "Studies in the Book," "Commentary on Mark," "Biblical Theology of the Old Testament,"

etc., etc. Vol. II. Part III. *The Pauline Teaching*. Part. IV. *The Teaching of John*. pp. 351.

An extended review of Vol. I. of this work in the July QUARTERLY, 1891, closes with the testimony: "Taken as a whole, we cordially commend this book. It will richly reward diligent study, as it condenses much good thought and breathes an earnest, devout spirit." An examination of Vol. II. enables us heartily to endorse this judgment of another reviewer. Its field embraces some of the most momentous portions of the New Testament, such as the Pauline Epistles which hold a fundamental position in Lutheran theology and in the true Christian life. The arrangement is admirable, the presentation skillful, the style perspicuous. The analysis at the conclusion of each section gives a bird's-eye view of the whole, which will be very helpful to the memory and an excellent feature where the work is used as a text-book.

The demand of the hour is Biblical Theology. The old systems—some of them—have had their day, and there is a profound and general desire for a theology drawn directly from the Scriptures, and the work of the expositor rather than that of the dialectic or the dogmatician. Dr. Weidner's treatise is not without system, neither can his confessional standpoint be concealed. At the same time he commends himself as a gifted, learned, discerning and candid expositor of the New Testament, and he has rendered to American Christianity in the preparation of this work an incomparable service.

E. J. W.

The Larger Christ. By Rev. J. D. Herron. Introduction by Rev. Josiah Strong, D. D. pp. 122.

This little volume consists of four discourses or discussions entitled, I. The Discovery of Christ the Need of Our Times. II. Innocence Suffering for Guilt. III. The Growing Christ—the Dying Self. IV. The Resurrection of Life. These are great subjects, and no one can read their treatment by Mr. Herron without being stirred and thrilled. Many a reader is sure to catch fire from his glowing sentences, but it may be doubted whether the fire in each case will illuminate. If a startling, impetuous and sweeping style of representing spiritual truth be the synonym of earnestness, then the author unquestionably merits the eulogy which compares him with "One of the old Hebrew prophets."

But the rush of thought involves, in not a few instances, the sacrifice of clearness, of discrimination, and—of truth. The old theology may be deserving all the ungracious flings which it is the fashion of the day and of this little book to hurl at it, but it never was guilty of such confusion of thought as is contained in expressions like "to be truly human is to be divine," "the Infinite Life stooping down to embrace and impart itself to the finite, that it, too, might become infinite," "The Spirit travails with the birth of a new Pentecost—though there may be the preparation of a new Crucifixion," "a man in whom the Incarnation

is continued," "If the justice of the Throne is anything other than the love of the Cross then there is no Atonement,"—and much more of the same sort. Such are the blemishes which seriously detract from what is really a timely and, in some respects, an admirable discussion of applied Christianity. They are, it seems, the natural result of striving and straining after new conceptions and new expressions of Christian truth. It is the way of authors who are intent on setting forth "the larger Christ," "the larger hope," &c , &c. As a rule, too, they have a vocabulary of their own. Such terms as "outfruit," "crystal," "gospelize," &c., are the favorite coinings of minds which claim that "vast continents of spiritual discovery are beckoning to some Columbus of the spiritual world—a Paul or a Calvin—to launch from the Past and sail with heavenly winds," &c. Possibly these new continents bear the same relation to the old world of spiritual truth, which such novel and striking expressions bear to the good old English language. E. J. W.

Israel: A Prince with God. The story of Jacob re-told. By F. B. Meyer, B. A., author of "Abraham: or, the Obedience of Faith," "Elijah: and the secret of his power," etc. pp. 180. \$1 00.

• It is not one of the smallest of Mr. Moody's deserts that he introduces men like the Rev. Mr. Meyer to the Christian public of America. All of us do indeed not enjoy the privilege of hearing their voices at the Northfield Conference, but when they wield a pen like Mr. Meyer many thousands can avail themselves of their publications, and while doing so they must feel themselves in the presence and in the power of one who has been long in the King's country and who must have looked into the King's face. It is a spiritual joy to read this little volume. And, as with all noble pleasures, the reader will want others to rejoice with him. Mr. Meyer writes in a style of great simplicity and of marvelous beauty. One is fascinated by the picturesque delineations of human life and thrilled by the spirituality which pervades every page. The old patriarch lives again in these chapters and the vicissitudes of his career serve as a startling mirror of the reader's own experience. The author's mastery of Scripture truth is paralleled by his insight into human nature, and he thus becomes a most helpful guide to Christians, whilst presenting almost irresistible pleas to those who are holding out against the love of God.

Spurgeon hits the mark exactly when he says of the author: "His tone, spirit and aspirations are all of a fine gospel sort. In all his books there is a sweet, holy savor." E. J. W.

John Kenneth Mackenzie, Medical Missionary to China, by Mrs. Bryson, of the London Mission, Tieu-tisu.

This is an attractive book of four hundred pages, wherein the author, in the simple style adapted to the subject, tells us of the work of

this earnest and devoted man among the people of the Flowery Kingdom.

The work is no long eulogy, setting forth the merits of the departed missionary; but a clear relation of important facts regarding the carrying on of his work, from the time of his going out under the auspices of the London Mission Board in 1875, until his death in 1888. Much of it is taken from his own letters and journals, and gives the secular reader valuable information concerning the everyday life of the people of all classes in China. But to the Christian it has a broader interest in showing the inestimable value of missionary labors in that country, and the rare opportunities for soul healing in connection with medical work. One cannot read the book without feeling a quickened sense of obligation toward all missionary labor, and an inspiration to seize with new eagerness upon the opportunities presented for furthering and sustaining the work, and an increased sentiment of honor for the profession which proves of so great value in the physical and spiritual upbuilding of this race.

But more than all are we filled with admiration for the noble life of this able and devoted servant of God. He brought to the work excellent gifts and devoted them all to this service in a humble and sincere spirit of love. By comparison, we feel at once the poverty of our own religious life, as we see the evidences of his perfected trust in God and his unwearied labor for the people around him.

On closing the book, we could not but wish that every Christian would read it, if only to discover what the great factors of Christian evangelization are, as gathered from these years of labor. One cannot miss the discovery of them in this volume; and were they impressed more fully upon every church member, and more generally observed we would find them the great solvent of many of the trials of the Church and the means of bringing about that great revival of spiritual life in the Church for which we daily pray. These are, piety of life and the habit of *talking about our religion*—talking about Jesus to one another.

This seems to be the first-fruit of the heathen convert's regeneration, to tell his friends about Jesus. It seems to be in order at all times and in all places. The convert himself turns missionary in a small way, and like his teacher loses no opportunity to spread the Gospel. Indeed, we find much in the book worthy of study and emulation and heartily commend it as a volume well worth reading.

J. W. R.

Three Gates on a Side, and other sermons. By Charles H. Parkhurst, D. D., Pastor of the Madison Square Church, New York, author of "The Blind Man's Creed" "The Pattern on the Mount," etc. pp. 271.

The subject of the first sermon gives the title to the book. There are eighteen in all, embracing such subjects as, "The Nerve of Religious

Sensation," "Unconscious Faith," "The Gadarene Preacher," "The Under-Man," "I Go A-Fishing," "Eternal Life a Present Possession."

The very position that Dr. Parkhurst fills—the pastorate of the Madison Square Church and successor to the great Dr. Adams—shows that he is a preacher of more than ordinary power. It is likely that he is better when heard than read, as most preachers are, but these sermons even in cold type have a sprightliness and vividness that make them very readable. From a homiletical standpoint they are not models, and the treatment of the text is often quite fanciful, and yet, all through, there are so many apt illustrations and applications to daily life, put in such a fresh and striking way, that they far surpass in effectiveness sermons of a more homiletical make-up.

Wanted—Antiseptic Christians. By Maud Wellington Booth. 25cts.

The Startled Sewing Society. By Mrs. L. H. Crane. 25 cents.

The Greatest Work in the World, or the Evangelization of All Peoples in the Present Century. By Arthur T. Pierson. 35 cents.

Hope, The Last Thing in the World. By Arthur T. Pierson. 20 cents.

Temptation. A Talk to Young Men. By James Stalker, D. D. 20cts.

The Dew of Thy Youth. An Address to Young People of the Society of Christian Endeavor. By J. R. Miller, D. D. 20 cts.

The Fight of Faith and The Cost of Character. Talks to Young Men. By T. L. Cuyler, D. D. 20 cents.

Admirable hooklets on excellent subjects by good authors. The last four belong to the "Popular Vellum Series." These booklets will do good wherever they are read, and ought to find their way all over the land.

The Blessed Life: How to Find and Live it. By N. J. Hofmeyr, Senior Professor of the Theological College of the Dutch Reformed Church, Stellenbosch, Cape Colony. 12mo. pp. 251.

We have here the substance of a course of familiar addresses delivered in the Dutch language by Prof. Hofmeyr to the students of the Theological College established by the Dutch Reformed Church in South Africa in 1859. This institution was founded in order to avoid the necessity of sending to the Universities of Holland the young men of the Colony who wished to enter the ministry of the Dutch Reformed Church, "the largest religious body in S. Africa."

Professor Hofmeyr has now undertaken to present these lectures, in an enlarged form, in an English dress. "It is my first attempt in English authorship." He writes in a smooth, clear style, discussing the general subject of "Conversion" under three heads, viz. "Returning to the Father," "Surrendering to Christ" and "Walking by the Spirit."

The general drift of the book, coming from such a source, could not be other than strictly Calvinistic; but we have seldom seen the entire responsibility of the ultimate decision of the great life-question so completely as here thrown upon the sinner himself. "God wants you willingly to cast yourself upon him, and absolutely to depend upon him for your spiritual life." "This surrendering to him is done *individually*."

* * It must be emphatically your act," &c.

C. A. H.

HUNT AND EATON, NEW YORK. CRANSTON AND STOWE, CINCINNATI.

A Winter in India and Malaysia Among the Methodist Missions, by Rev. M. V. B. Knox, Ph. D., D. D. \$1.20.

This is a book of travels in India and Malaysia, as the title indicates. It is a plain simple statement of what the traveler sees from day to day, and gives the reader some objective acquaintance with the country traversed and its people. The author also furnishes valuable information concerning the religious and educational work of Methodist missions in these places. And herein is the chief value of the book. Only through a knowledge of the country, the people and their needs, can general interest in mission work be fostered and given its merited importance in the mind of every Christian. This writer gives encouragement to the cause by recounting some of the good work witnessed by him, and causing the reader to realize the Methodist Church in India as an established institution, bearing there as elsewhere its broad evangelizing influence. All who are unacquainted with these countries and their importance as fields of missionary labors should read this book, as we are sure their interest will be stimulated by realizing Christian character and Christian labors as a fact there.

J. W. R.

Future Retribution. By George W. King, Pastor of the Broadway Methodist Episcopal Church, Providence, R. I. pp. 267. 1891. \$1.00.

This is one of the latest as it is, according to our judgment, one of the very ablest discussions of the great and all-important subject of future punishment. The author wastes no words and makes no rhetorical flourishes. He enters right into the heart of his subject with honest exegesis and strong logic. He states objections fairly and meets them, not with sentiment and speculation, but with the solemn facts of Scripture and the conclusions of common sense.

The general character of the book, and the nature of the discussion, may be inferred from the table of contents: I. The Eternity of Punishment; II. Objections and Arguments of Restorationists; III. New Testament Terminology Respecting Future Retribution; IV. The Grounds of Future Endless Retribution; or, for what the Wicked are Punished Eternally; V. The Number of the Lost; VI. The Nature of

Future Punishment; VII. The Doctrine of Annihilation; VIII. The Reason or Law of Necessity in Future Punishment.

In discussing the various subjects introduced by these heads, the author reaches very positive conclusions. He maintains that there will be a future retribution, that punishment will be eternal, and that eternal punishment has a moral necessity in the character of God. In regard to the nature of future punishment, he holds that such words as "fire," "worm," "darkness," are figurative, but he concludes: "Now after allowing all we may be asked to allow for the natural exaggeration of Oriental hyperbole that may be found in these expressions, still we cannot but see in them the representation of a terrible reality for the wicked. 'It is a terrible thing to fall into the hands of a living God,' Heb. 10 : 31. Two things seem perfectly clear: (1) The lost will be excluded from the presence of God, and the life and blessedness of the saved. Only the righteous shall have right to the tree of life, and shall be permitted to enter in by the gates into the city, Rev. 22 : 14. This is the negative side of the punishment of the lost, and has been called the penalty of loss (*poena damni*) or absence of the beatific vision (*carentia beatificae visionis*). If this were all of hell we should seek diligently to escape it. But (2) it is also certain from the Bible representations of hell that the wicked will suffer a more positive penalty than is signified in these negative expressions. Such is implied in the word "torment" used in the parable of the rich man and Lazarus, and in Rev. 20 : 10. This, however, is most likely itself the result simply of being without God the source of our light and joy. The negative penalty of loss involves the positive penalty of pain (*poena sensus*). The absence of the beatific vision creates the loneliness and desolateness of the soul that is 'without God' and without 'hope'. The presence of darkness is but the absence of light, the presence of death but the absence of life." pp. 221-222.

In supporting the "reason or law of punishment" the author turns directly to the Methodist Catechism: "Why is it right and necessary that God should punish sin?" "In order to vindicate his law, to preserve his authority, and to promote the greatest good of his creatures."

While not endorsing every thought and statement of this book, we must say that so long as Methodist ministers write and preach such doctrines as are contained in this book and in "Fact and Fiction of Holy Writ," the Methodist Church will be in no danger of being charged with heterodoxy as touching the great essential doctrines of Christianity.

J. W. R.

Fact and Fiction in Holy Writ, or Book and World Wonders. By Rev. J. Hendrickson McCarthy, M. D., D. D. pp. 348. 1891. \$1.00.

We have never been attracted particularly towards books having long titles. The title of a book ought to be brief, pregnant and single. It

ought to show the reader at once just what is before him. The book in hand fails in this respect, and the first title, "Fact and Fiction in Holy Writ," actually gives a very incorrect idea of the contents of a book which, from beginning to end, is a heroic defence of the facts of Holy Writ.

The author has scarcely been touched by the so-called Higher Criticism. To him the Bible is an inspired book from the first chapter in Genesis to the last chapter of Revelation, though he is not a defender of verbal inspiration. He knows that the Bible has a human side, and he admits that in some few instances its text has suffered from human carelessness and inaccuracy, but its contents as a history of creation and redemption are inspired, and are exactly suited to the purposes contemplated.

There are mysteries in the Bible which no amount of study can explain, just as there are similar mysteries in nature. But the mysteries of nature do not exclude the mysteries of Revelation, just as the facts of science do not exclude the facts of Revelation. The latest conclusions of science, which the author unhesitatingly accepts so far as they have been proved, are shown to be in full harmony with the general teaching of Revelation. There is a science of evolution, but not in the Lamarckian or Darwinian sense. It is not believed that one species has risen out of another; though under culture species have been greatly changed and developed—there has been a rising from the lower to the higher, but this under the guiding hand of God.

Passages of Scripture, like Joshua 1 : 12-14, are explained as highly poetic and figurative, as when David says that Mount Lebanon "skipped like a calf," or it is said the "stars in their courses fought against Sisera."

The book bears a strong and unqualified testimony to the Deity of our Lord: "It is one of the greatest facts recorded in Holy Writ that God was 'manifest in the flesh.' Jesus was not merely a man divinely commissioned to do a particular work, but he was Divinity himself." In harmony with this great central doctrine is the author's treatment of sin and grace.

The chapter on "the Logic of Experience" is specially valuable. Christianity must be experienced before it can be judged. Tape lines and plummets cannot sound its depths. The microscope and the scalpel cannot lay bare its secrets. "Weighed in the balance of the heart, in the emotional soul-life, the religion of Jesus will never be found wanting." This is the Christian's vantage-ground.

"He who supposes that Christianity is a hard experience, is a delusion, a fiction, or superstition, is as much disqualified for his self-assumed position of critic as the blind man who claims to be able to give direction in the choice of colors for a lady's dress. The unbeliever is a negative witness. A witness who on the stand knows nothing about

the case on trial will not be allowed to consume the time of the court. The positive witness is important; all true believers, in all ages and lands, bear witness to Christ's power to save from sin and to give comfort; and on their word and testimony rests this grand and beautiful structure THE CHURCH OF THE LIVING GOD."

The book is timely and strong, and is well calculated to remove honest doubt and to confirm faith. It ought to be widely read. J. W. R.

Saint Matthew's Witness to the Words and Works of the Lord, or our Saviour's Life as revealed in the Gospel of his earliest Evangelist by Francis W. Upham, LL. D. Author of the Church and Science, The Wise Men, &c. &c. pp. 415. \$1.20.

It is especially gratifying to note such contributions to Biblical literature from the pen of a layman. Theological writers are generally viewed as professionals. When a layman enters the list he may be presumed to speak from personal experience or from heart conviction. Dr. Upham shows great familiarity with the gospel story and with the attacks of criticism. His thoughts are often profound, sometimes brilliant, sometimes original—which is saying much for an author in this sphere. There are numerous passages of great sublimity. But his fresh, striking, dashing style lacks the calmness of the judicial mind so essential in treatises of this character. Good and sufficient reasons are not always given for bold and very positive statements, and not a few assertions are made which are more sweeping than convincing.

Several examples are submitted: "In Saint Matthew's lifetime it was known throughout the apostolic Christian generation that he wrote the earliest of the holy Gospels." "Saint Matthew's Gospel ever keeps in mind that Jesus, a Hebrew of the Hebrews, Son of David, son of Abraham, is the Son of God." "Saint Matthew's Gospel was written only a few years after the resurrection." "He also finds some evidence of the fact, *proved* in other ways, that when Saint Peter's Gospel was written out by Saint Mark the Gospel of Saint Matthew was known and read in all the Christian congregations." It would be most gratifying to see a reconciliation between such statements and the imputation implied in Luke, 1: 4, where that evangelist impugns the historic fidelity of his predecessors in the evangelical history. As it is not likely that Dr. Upham regards Luke as he does the great biblical scholar Meyer, "another heretic," he impales his reader on one horn of the dilemma, that either Luke was ignorant of a gospel "read in all the Christian congregations," or else the idea of Matthew being written a few years after the resurrection is a myth. The sentence: "'Out of Israel have I called my Son' marks the correspondence between the life of Israel and the life of Christ," is unintelligible. At first sight one thinks of bad proof-reading, as he does in the phrase on the same page: "The Magi, representatives of the nation," but Dr. Upham bases an argu-

ment on this misquotation of a familiar passage. The reviewer also fails to understand the clause: "It was seen by Gentiles of the Dispersion." One of the most instructive features of the work is the profound insight it exhibits into Matthew's aim in reporting some things and omitting others of great moment which are narrated by Luke.

E. J. W.

Gospel Singers and their Songs. By F. D. Hemenway, D. D., and Chas. M. Stuart, B. D. 12mo. pp. 195. 1891.

This abridgment, by Rev. C. M. Stuart, of the "Life and Select writings of the late Professor Hemenway of Garrett Biblical Institute, opens with a charming and triumphant refutation of the charge brought by Bishop Wordsworth against many of our modern hymns. He "complains that while the ancient hymns are distinguished by self-forgetfulness, the modern are characterized by self-consciousness." Prof. Hemenway, appealing to the twenty-third Psalm, (which Ward Beecher used to call the nightingale Psalm) and to Luther's forcible language on the subject, and even to the very hymns that the Bishop finds fault with, and to many others of similar character, clearly shows that "a hymn can be a genuine lyric, reflecting most clearly and vividly the individual consciousness, and yet be thoroughly free from obtrusive egotism."

We take pleasure in commending this interesting book as giving an excellent and appreciative synopsis of the history of Christian psalmody in all ages of the Church, the last two chapters by Rev. C. M. Stuart bringing it down through the eighteenth and nineteenth centuries almost to the present date.

C. A. H.

Boston Homilies. Short Sermons on the International Sunday-School Lessons for 1892. By Members of the Alpha Chapter of the Convocation of Boston University. Second Series. pp. 427, 8vo. 1891.

What a wealth of learning is being expended upon the exposition of these "International Sunday-school Lessons!"

Sunday-school teachers may well be grateful for the abundance of help furnished to them by the various periodicals published for this express purpose and filled with information concerning these carefully arranged topics. In addition to these, we hail the publication of volume after volume of annotations, in regular course, upon the Scripture passages selected, that greatly facilitate the labors of the Sunday-school teacher.

The *Boston Homilies* are a series of "brief exegetical and illustrative studies of the Sunday-school lessons for the ensuing year." The contributors are "members of the Alpha Chapter of Boston University," to us personally unknown, but manifestly persons of refinement and classical culture. Some of the Old Testament historical topics of the selected course are beautifully and graphically commented on; but we cannot refrain from expressing our regret at failing to find anywhere a

distinct acknowledgment of our Saviour's divinity, even in such passages as the second Psalm or the Christmas lesson. We are told indeed that "the great gift of God to the world is his Son," (page 51), but he was "a man, whose character was so original and so transcended, if it did not contradict, the spirit of his age, that it could not have been invented by ignorant and carnal fishermen," (page 19). Concerning the new birth we are told that "about this, or Christian life, there is nothing more mysterious than there is about the birth of an oak, (p. 97), and the incarnation "was an object lesson through which man might learn how to live with his brother-man," (p. 170). Alas for us, if it meant no more than that!

C. A. H.

The Oldest Drama in the World. The Book of Job arranged in Dramatic Form, with Elucidations. By Rev. Alfred Walls. 12mo. pp. 124.

Under this taking caption Rev. A. Wells, Professor in Drew Theological Seminary, recasts the materials of the book of Job, throwing them into the form of a modern drama, somewhat after the style of Dr. Griffis' book on the Song of Songs, noticed in this Review, volume XX. page 381. He has less difficulty in doing this than his predecessor in this line of Exegesis, for the book itself rehearses the statements of the different actors in their natural order, instead of testing the ingenuity of the editor to find out by preconceived ear-marks to whom the various arguments should be ascribed.

The author coincides with the judgment of those who leave the age and authorship of the book undecided, except that he feels sure that "it was written between the time of Moses and one thousand years later, yet in that millenium it is impossible to fix any century to which it belongs. No historical fact is more assured than that the book existed at least five hundred years before Mary, in the stable at Bethlehem, looked upon the face of her immortal Son."

The Professor had not far to go to find the cue for dramatizing this wonderful book. The dramatic idea seems to lie upon the surface. But, as Dr. Butz, President of Drew Theological Seminary, says in his prefatory note: "Mr. Walls has given to the whole narrative a vividness which adds greatly to the interest of the reader. * * Some will read this work for the peculiarity of its setting; all should read it for the interest and instruction it affords."

C. A. H.

Illustrative Notes A Guide to the Study of the Sunday-school Lessons for 1892. By Jesse L. Hurlbut, D. D., and Robert R. Doherty, Ph. D. pp. 396. \$1.25.

No pains are spared to provide the Sunday-school teacher with adequate helps in preparing for his class. To the wide-awake teacher who has access to books and periodicals, there is an "embarrassment of

riches" in the abundant literature provided for him. Outside of one's own denominational lesson comments, this volume impresses us as one of the best helps that can be used. It includes original and selected expositions, plans of instruction, illustrative anecdotes, practical applications, archæological notes, library references, maps, pictures and diagrams. And, whilst the book is cheap, there is no appearance of cheapness in any part of its preparation.

The apprehension of the sphere and duty of the Sunday-school teacher, as stated in the preface and as manifested in the notes, is discriminating and correct; and every teacher should bear it in mind. It is this: "It should be remembered by the teacher, who makes use of this volume, that the Sunday-school is neither a debating club nor an investigating committee. It should not be an arena where free lances cross, nor a place where inquirers state theories. It should be assumed that both teacher and scholars believe in the Bible as containing the revelation of the divine will, and that they meet in the Sunday-school class to ascertain and interpret it. The Sunday-school teacher in his study and his teaching should understand the difference between bones and meat, and should seek to feed his scholars and himself with the bread of life."

The Story of Sodom. A Biblical Episode. By W. C. Kitchin. Illustrated by W. P. Snyder. pp. 285.

An interesting story of the days of Abraham and Lot, based upon Bible narrative, and reproducing persons and scenes of that day with much vividness. The events recorded in the 14th and 19th chapters of Genesis form the foundation of the story. A good example of the historical religious novel.

Faith, Hope, Love and Duty. By Daniel Wise, D. D. pp. 305.

This attractive little book is made up of paragraphs illustrative and explanatory of the subject, and grouped under four heads in the order given on the title page. These pages are full of seed-thoughts and will be helpful to many a one in awakening devout feelings and quickening spiritual life.

THE HARTFORD THEOLOGICAL SEMINARY, HARTFORD, CONN.

A Practical Hebrew Grammar by Edwine Cone Bissell, Professor in Hartford Theological Seminary. 8vo. pp. ix., 134.

The proofs are multiplying of the rapidly increasing interest in biblical study, for which all true lovers of the Bible should be devoutly thankful.

Old Moses Stuart will ever be remembered with gratitude by all biblical students for his enterprise and zeal in leading the way in this department, among American students, with his translation of Gesenius' Grammar, and to Dr. Robinson for his edition of Roediger's Gesenius, and to Nordheimer for his two admirable volumes, in 1841, so full of

easily understood explanations of difficult grammatical forms. With such helps as these there was little excuse for the too prevalent indifference among our theological students in regard to the sacred language, in which it has pleased God to preserve for our use the early revelations of his will.

And now we can congratulate ourselves upon our increasing facilities in this department of study, furnished by skilled instructors in the centres of learning, not only in Europe but also in our own country.

Much of the revived interest in this field of literature is doubtless owing to the labors of Dr. Harper, who has thrown himself into it with great energy and success, in his text-books, the *Manual* and the *Grammar*, in his Summer Institutes, and in his editing of the *Hebraica* and the *New and Old Testament Student*. He seems to have fairly fanned the slumbering embers into a flame.

And here we now have another admirable contribution by Dr. Bissell to this most important study. It well deserves the title he has given to it, viz.: "*A Practical Hebrew Grammar*." It has been for some time in our hands, and would have been sooner noticed, had not the pressure of other literary engagements diverted our attention and robbed us of time. We regret this all the more, because the cursory examination we have now given to the work has most favorably impressed us with its thoroughness and simplicity. It seems to be admirably adapted to the work of leading the student step by step into familiarity with the phenomena of the language as they actually lie before us in the sacred text as we now have it, avoiding to a great extent the tendency indulged in by others of theorizing about the forms as they *perhaps* used to be before the language assumed its present form. We confess to a feeling of regret that he has seen fit to follow the example of Driver, Harper and others in designating one of the tenses as "*Imperfect*," and calling the voices of the verb "*Stems*," and his mnemonic suggestions, though sometimes helpful, are often, as he himself says in his preface, "farfetched and even ridiculous." Notwithstanding this, they will often prove, we doubt not, a welcome aid to an eager student, yearning for all the help he can get in "digging out the Hebrew roots."

The frequent change of text-books in colleges and theological seminaries is, with good reason, to be deprecated, and experienced teachers are slow to discard the tools with the use of which they have become familiar; but, at the same time, they should not fail to keep abreast of the times and give their pupils the benefit of the very latest improvements in the methods of teaching.

C. A. H.

CHARLES SCRIBNER'S SONS, NEW YORK.

An Introduction to the Literature of the Old Testament. By S. R. Driver, D. D., Regius Professor of Hebrew and Canon of Christ's Church,
VOL. XXII. No. 1.

Oxford; formerly Fellow of New College, Oxford. pp. xxxi., 552. 1891. Size 8½x5½ inches. cloth. \$250.

This, the first volume of a series of theological text-books to be known as "The International Theological Library," prepared by moderately advanced scholars in America and England, and intended to meet the wants of those desiring an insight into the whys and wherefores of the new departures made in the name of modern theology, is the first comprehensive and satisfactory *resumé* and defence of the critical views entertained on the origin, character and development of Old Testament literature. Whatever one may think of the merits or demerits of the new positions advanced, the book is entitled to a welcome on all hands for its full and fair presentation of the *status controversiæ* and the defence of the critical but still reverent teachings of the more conservative element in the progressive school. The book is written from beginning to end for American and English needs, and is much better suited for this class than is the new and similar German work of Cornill, *Einleitung in das Alte Testament*, which appeared about the same time and also opens a new series of theological text-books from an advanced standpoint, but is a good deal more radical than Driver's work, while not being as complete and full. So much blind controversy has been carried on in regard to the Old Testament in recent years, that both friend and foe have reason to be glad that they have now an intelligible basis for discussion. Driver writes with a consciousness that he is breaking new ground and in tone and spirit is in part apologetical. That he has succeeded in making the critical views more palatable to cautious scholars can scarcely be said. Notably is this the case in his defence of the view that the critical positions are perfectly consistent with the acceptance of the Scriptures as the infallible guide to Christian faith. This is certainly the weakest point in his argument. It would have been more honest openly to state that in so far as the Scriptures are not to be regarded as without error they cannot be accepted as reliable. Not infrequently does he build his argument against the traditional views on a rotten foundation. This, in arguing against the Mosaic authorship of Deuteronomy, he puts forth the preposterous claim that Deuteronomy does not consider itself to be Mosaic. Cornill is more straightforward, acknowledging that Deuteronomy claims Moses as its author but states that this cannot be allowed. One excellent feature of the volume is that it does not confine itself to results but gives the processes in detail and comparative completeness. The student can follow the author step by step and thus control his conclusions. It is thus a student's book in the best sense of the word, but suitable only for students who have some independence of judgment and are capable of weighing argument. The book does not ask for blunt submission or for swearing *in verba magistri*, but still it makes considerable demands on the reader. For those

able to make use of such leadership, Driver's Introduction cannot but be helpful and prove a strong incentive to an independent study of the Old Testament Scriptures.

G. H. S.

ANSON D. F. RANDOLPH AND COMPANY, NEW YORK.

Gideon and the Judges. A Study. Historical and Practical. By Rev. John Marshall Lang, D. D. pp. 201. \$1.00.

Ezra and Nehemiah: Their Lives and Times. By George Rawlinson, M. A., F. R. G. S. pp. 182. \$1.00.

Both of these books belong to the "Men of the Bible" series, and both are of great value to the student of biblical history. The authors have used all available information, scientific, historical, geographical archaeological, for setting forth and illustrating their subjects. Dr. Lang's book contains numerous practical reflections and homiletical hints. Canon Rawlinson has confined himself more closely to the purely historical and biographical. He condenses into his pages an immense amount of information about Babylon, the return from the captivity, the rebuilding of the temple the institution of the synagogue and other important affairs of the Jews. Ezra and Nehemiah were great men and have left indelible impressions upon their nation.

These books will furnish the material for edifying and instructive historical sermons, which ought to be preached frequently, since God has chosen to communicate much religious knowledge in the historical and biographical form. These books are valuable also as showing the attitude of cautious and conservative scholars towards the Higher Criticism. Not by any means are all the theories of Kuenen and Wellhausen accepted.

J. W. R.

Romans Dissected. A New Critical Analysis of the Epistle to the Romans. By E. D. McRandolph. pp. 87. 35 cents.

This pseudonymous pamphlet is introduced by Dr. Talbot W. Chamber's with a prefatory note, in which it is said: "A copy of this pamphlet was sent to me from beyond sea, but I have no information as to its author. He is evidently one well acquainted with the course and character of modern criticism, and knows how to meet its inordinate demands. What he has here produced is not only a very clever *jeu d'esprit*, but a powerful argument against the 'Higher Criticism' as applied to the Pentateuch."

It is very difficult to give an accurate and adequate description of this admirable work of *reductio ad absurdum*. The author fearing on account of some things which he read just when his book was about finished, that his work might be regarded as a serious attempt to invalidate the genuineness of the Epistle to the Romans, adds in a postscript: "I believe fully in the Pauline authorship of the Epistle to the Romans."

Proceeding according to the method of the "Higher Criticism," the author assumes that the Epistle is the work of four distinct writers. These writers are designated G 1, G 2, J C, and C J. "We use the signs G 1 and G 2 for the reason that in the sections belonging to the first two there is almost no mention of Jesus Christ, but only of God, as the supreme authority and author of salvation. They differ, however, decidedly in their theological drift. The terms J. C. and C. J. are derived from the circumstance that in the sections belonging to the former the Redeemer is called Jesus Christ, but in those belonging to the latter, Christ Jesus. This distinction between the two is largely obliterated in the *Textus Receptus*, but comes out strikingly in the corrected text and in the Revised Version.

Let us now notice more in detail the characteristics of the four different writers. They are all Christians, but present different phases of Christian thought and doctrine. G 1 portrays Christianity as an ethical institution, a spiritualized Judaism. Salvation according to him is gained by *obedience to the law*. We find here nothing about *faith* of any sort as a condition of salvation. In G 2, on the contrary though nothing is said about *faith in Jesus*, salvation is emphatically represented as a divine gift, and the appropriation of it comes through *faith in God* on the part of man. In J. C. the prominent thought is that of justification through *faith in Christ*, and particularly in Christ as a *vicarious sacrifice*. In C. J. the chief stress is laid on the necessity of spiritual union between the Christian and Christ, through which the life of the flesh is replaced by that of the spirit."

The author then divides the epistle into four parts and assigns portions to each one of the writers. R, a redactor, has put these four writings, (which according to the theory were composed at four distinct periods from A. D. 80 to A. D. 140) into one continuous "patchwork," often making interpretations of his own. It is then shown that the doctrines of these four writers are entirely different, and this difference confirms the theory. In respect to the linguistic argument, "G 1, is psychological; G 2 is historical; J. C. is didactic; C. J. is hortatory." This is another argument in support of the theory. But what about the historical testimony of the genuineness of the epistle? "The vital question is, whether the original belief was well grounded." The tradition must be sifted, and when sifted is found to want authentication. The ancients were more successful in palming off religious fictions than we are.

This illustrates the method of the "Higher Criticism." From beginning to end it is based largely on assumptions and supposed discrepancies and differences. The author applies the method so skillfully that we believe he is perfectly justified in saying "that he has made out a stronger case for the spuriousness and composite character of the epistle than the real doubters themselves have done."

The pamphlet is a good "take off" to the "Higher Criticism" and will amply compensate for the time spent in reading it. J. W. R.

ADVERTISER'S PRINTING HOUSE, NEWARK, N. J.

The Saengerfest Sermons. By James Boyd Brady, B. D., D. D., Pastor of Franklin St. Methodist Episcopal Church, Newark, N. J. pp. 323. 1891.

The occasion of these sermons was the "Great German Saengerfest," held in Newark, N. J., on Friday, Saturday, Sunday, and Monday, July 3-6, 1891, carrying out a programme in which the laws defending the quiet of the Lord's Day were contemptuously disregarded and the holy day trampled into the dust. A daring insult was thus offered to the Christian sentiment of the city and to the American respect for the sanctity and good order of the Christian Sabbath. Bravely and nobly did Dr. Brady meet the demands of the occasion by a ringing arraignment, the following Sunday, of this sabbath-breaking feature of the Saengerfest, and a vindication of the rights of both divine and human law with respect to the sacred day. The sermon, by its bold and unsparing directness, created high and widespread excitement, and the disorderly element that was thus challenged avenged itself on the preacher by assailing him through the press of the whole land with the most violent abuse and grossest misrepresentation. This led Dr. Brady to follow up the first discourse with fourteen others, vindicating his ground and defending the sacred day and the civil laws that protect its order.

The distinguishing feature of these sermons is the directness and force with which they make the appeal for the authority, value, and good order of the Lord's Day. They have a purpose, born of an exciting occasion, and they are like discharges of well-aimed artillery. They are not moulded in the delicate caution and hesitating arts of a fastidious rhetoric, but in the intense ardor of an immediate absorbing aim which did not stop to trim and polish. Yet they evince everywhere the preacher's scholarly training and large knowledge, with a ready and effective oratorical power. The New York *Independent* well characterizes them as "strong, eloquent to the burning point, and full of popular illustration to make them tell on the popular heart."

We cannot agree with all the incidental opinions and views expressed in these discourses, but their leading contention for the divine authority of the Lord's Day and their eloquent protest against its profanation and overthrow among us, make them worthy of a wide circulation.

M. V.

REFORMED CHURCH PUBLICATION HOUSE, 907 ARCH ST., PHILADELPHIA.

College Chapel Sermons. By the late John Williamson Nevin, D. D., LL. D., President of Franklin and Marshall College, Lancaster, Pa.,

and formerly President of the Theological Seminary of the Reformed Church in the United States, at Mercersburg, Pa. Edited by Henry M. Kieffer, D. D., of the class of 1870, and Compiled from the Editor's Notes of these Sermons taken at the time of their delivery. With an Introduction by W. M. Reily, Ph. D. pp. 231. 1891.

These sermons, even in the imperfect form in which they are preserved, will constitute a pleasant memorial of one who recently held a prominent place in theological discussion and has put his impress deeply upon the Reformed Church in this country. As intimated in the title-page, the discourses, being made up from the editor's notes of them taken while listening, are not in the exact and full phraseology of their actual delivery. Twenty-three of them, in such reproduced form, are here given. To help the reader's conception of their richer fulness as they were preached, one sermon is added as written out by Dr. Nevin's own hand, a baccalaureate discourse to the class of 1872, on Nature and Grace, from John 3 : 13.

These sermons, though pervaded by a practicable aim, are, as might be expected from the place of their delivery, by no means popular or meant for the people. They are moulded in the thought and methods of the schools, and are intensely theological. Dr. Reily, in his Introductory Note, says of them: "They were delivered at a most interesting period of his history. There was a time when he thought it was necessary, in view of the looseness of view prevailing on subjects connected with the Church, her authority, her sacraments, her hallowed forms of worship, to insist with stress and emphasis upon what was objective and historical. We might say, respect for properly constituted authority was the ruling principle of his life." The authority of inspiration, the ever-living power of the divine word, and the presence of the Lord in the word, new life for humanity through God manifested in the flesh, are the ideas that are emphasized in various ways. Everywhere the reader sees and feels the shaping influence of Dr. Nevin's tendency to shift the stress of the saving power of Christianity from the sufferings and death of Christ to the incarnation as bringing life to mankind. His Christological conception approached the full view of "absolute Christianity." There was manifestly a deep vein of mysticism in his Christian life, and it has given to many of his statements, and indeed to his whole mode of looking at and representing Christianity, a troublesome indefiniteness and obscurity. We feel the constant wish, in reading, for some happy breath of celestial air to blow out the mists that prevent the intended truths from being seen in distinct and definite outline and form. Nevertheless, despite this drawback, there is fruitful suggestion, stimulation and enrichment in the pages of this little volume.

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Erzählungen für die Jugend.

13. Bändchen. Die Pulverver Schwörung oder: Die Brüder.
14. Bändchen. Die Hassiten vor Naumburg.
15. Bändchen. Hans Egde in Grönland.
16. Bändchen. Wunderbare Wege.

Attention has been called heretofore in these columns to this admirable Series of tales for Youth reprinted by the Missourians. Besides possessing literary merit, they furnish wholesome reading and solid religious nutriment for young readers. Some of them have already been published in English translations by the Lutheran Publication Society of Philadelphia, and others of the Series are entitled to that honor.

The same house has favored us also with the following: *Amerikanischer Kalender* für deutsche Lutheraner auf das Jahr 1892. 10 cts; *Synodal-Bericht*, Iowa-Districts, 1891; *Synodal-Bericht*, Wisconsin-Districts, 1891; *Synodal-Bericht*, Minnesota and Dakota-Districts; and *Synodal-Bericht*, Michigan-Districts.

These bulky Minutes are not made up of routine business and statistics, but for the most part of thorough doctrinal discussions. They might properly be called theological publications and they well repay perusal and study.

LUTHERAN BOOK CONCERN, COLUMBUS, O., J. L. TRAUGER, MANAGER.

Biblical History in the Words of Holy Scripture for Primary Classes in Sunday and Week-day Schools. pp. 162. 35 cents.

This is an exact English counterpart of a little work in German noticed in the October issue. It belongs to a class of literature of which we cannot get too much. It is a book for the home as well as for schools. The bright large print and the numerous illustrations add attractive features for young eyes.

Erinnerungen aus der Südafrikanischen Mission. Von F. W. A. L. pp. 94. 25 cents.

The author [Rev. F. W. A. Liefeld, of Lynnvile, Ind.] was a Hermannsburg Missionary among the Zula-Kaffirs of North Zululand. After a rapid sketch of his departure with some twenty associates, the voyage and the land journey in Africa—which reads like a chapter of Stanley—he gives a most interesting narrative of his experiences among the Kaffirs and of the power of the Gospel over these degraded heathen. Had the little work appeared in English it might be a good thing to send some copies of it to the bigoted wiseacres who classify "Old Lutherans" as unevangelical.

E. J. W.

HOUGHTON, MIFFLIN AND CO., BOSTON.

Life and Letters of Joseph Neesima Hardy. By Arthur Sherburne Hardy.

Those who desire to read an entertaining account of a most interesting and remarkable life will not be disappointed if they take up this book. It is essentially an autobiography rather than a biography, since the author, Professor Hardy, feeling, as he says, that no pen could reveal the personality of Mr. Neesima or tell the story of his life so effectively as his own, has made the greater part of the book consist of Mr. Neesima's letters to friends and extracts from his journal.

It is hardly necessary to say that Mr. Neesima was a Christian enthusiast and educator of Japan, who died in 1890. He was always fond of study and the acquisition of knowledge, and was well educated according to the standards of his country. But once seeing, when still a young man, a portion of the Bible translated into Chinese, he became fired with the desire of going to some Christian country where he could not only learn more of the Bible himself but also be prepared to translate it into Japanese for his fellow-countrymen. Checked in this purpose by the prejudices of his parents and the laws of his country, he finally, at the age of twenty-one, took the bold step of leaving home and country and secretly embarked for America. Upon his arrival here his history and ambition became known to Mr. Alpheus Hardy, a philanthropic merchant of Boston, who placed him at school. The next ten years were spent in study at Amherst and Andover, where he became a favorite with both teachers and students. Having attracted the attention of the Japanese Minister at Washington, and refused a flattering offer from him of a government position, he returned to Japan under the American Board of Foreign Missions to carry out his original purpose of evangelization and education. Before leaving, however, he collected funds for the establishment of a Christian college in Japan, which stands to-day the University of Siochisha, a monument to his high purpose, unselfish consecration and untiring energy.

This very meagre outline of its leading events gives no adequate conception of the interest of the life portrayed in these fascinating letters and notes. Aside from this interest attached to the man himself, the book is a suggestive and inspiring illustration of the work wrought by Christianity and western education in a child of the East. Mr. Neesima was a true evangelist: "In every circumstance and at every stopping place in the journey of life he spoke for his Master. He belonged himself to a class whose intelligence and patriotism destined them to the control of their country's future." And after reading the book we can readily believe Prof. Hardy's statement that no private citizen has ever died in Japan whose loss was so widely and deeply felt as that of Mr. Neesima.

While as stated above the volume consists largely of Mr. Neesima's

own letters which have an indescribable charm, a full measure of credit must be given Prof. Hardy for his skillful arrangement of material and his well chosen supplementary explanations and lofty appreciation.

W. R. M.

What is Reality. An Inquiry as to the Reasonableness of Natural Religion, and the Naturalness of Revealed Religion. By Francis Howe Johnson. pp. 510. Price \$2.00.

This treatise is fundamentally philosophical. It traverses the metaphysics of our knowledge and inquires how far the data of experience and reason may be held as standing for reality. But though essentially philosophical, the discussion has a thoroughly religious aim. Its purpose lies beyond the establishment of mere metaphysical conclusions, and seeks a sure basis for the great practical interests of spiritual life and Christian hope. The occasion for the inquiry is the wide-spread unsettling of traditional conceptions and faith through the progress and speculations of modern science and agnostic philosophies. The author's effort is, taking what are claimed to be the conclusions of present science and thought, to find, with new adjustment, a still secure, or even better, foundation for the great verities of Christianity.

His starting point is found in the real existence of the personal *Ego*, or psychic self, as a centre of efficiency, an originating, causative entity. This is not only invincibly certified in consciousness, in which we stand "face to face with the inmost reality of the world," but is verified by all the scientific tests by whose use the facts and truths of advancing science itself are established in the belief of men. He then lays down as fundamental assumptions which a true and full philosophy must recognize and include, the four propositions: "First, *I exist*. Second, *There exists in time and space a world external to myself*. Third, *I can produce changes in myself and in that external world*. Fourth, *Changes take place in me and in that world, of which I am not the author*." Speculative beliefs vary as the emphasis is placed on one or another of these postulates. A philosophy that refuses belief to any of them, or develops one at the expense of the others, is thereby removed not only beyond the sphere of common sense, but put outside of the possibility of harmony with actual life.

The author then tests the theories which thus prove themselves one-sided and partial, and so cannot stand as adequately expressing the realities of the world. On the one side the theories of idealism, of Kant, Fichte, and Hegel, are acutely criticised, and by their extreme subjectivism shown to be incompetent verify the realities of the objective world. On the other side the theories of physical realism, represented especially by Herbert Spencer, are proved to be even more fatally wanting, when offered as explanations of the full complex of cosmic exist-

and formerly President of the Theological Seminary of the Reformed Church in the United States, at Mercersburg, Pa. Edited by Henry M. Kieffer, D. D., of the class of 1870, and Compiled from the Editor's Notes of these Sermons taken at the time of their delivery. With an Introduction by W. M. Reily, Ph. D. pp. 231. 1891.

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LUTHERAN BOOK CONCERN, COLUMBUS, O., J. L. TRAUGER, MANAGER.

Biblical History in the Words of Holy Scripture for Primary Classes in Sunday and Week-day Schools. pp. 162. 35 cents.

This is an exact English counterpart of a little work in German noticed in the October issue. It belongs to a class of literature of which we cannot get too much. It is a book for the home as well as for schools. The bright large print and the numerous illustrations add attractive features for young eyes.

Errinerungen aus der Südafrikanischen Mission. Von F. W. A. L. pp. 94. 25 cents.

The author [Rev. F. W. A. Liefeld, of Lynnvile, Ind.] was a Hermansburg Missionary among the Zula-Kaffirs of North Zululand. After a rapid sketch of his departure with some twenty associates, the voyage and the land journey in Africa—which reads like a chapter of Stanley—he gives a most interesting narrative of his experiences among the Kaffirs and of the power of the Gospel over these degraded heathen. Had the little work appeared in English it might be a good thing to send some copies of it to the bigoted wiseacres who classify "Old Lutherans" as unevangelical.

E. J. W.

HOUGHTON, MIFFLIN AND CO., BOSTON.

Life and Letters of Joseph Neesima Hardy. By Arthur Sherburne Hardy.

Those who desire to read an entertaining account of a most interesting and remarkable life will not be disappointed if they take up this book. It is essentially an autobiography rather than a biography, since the author, Professor Hardy, feeling, as he says, that no pen could reveal the personality of Mr. Neesima or tell the story of his life so effectively as his own, has made the greater part of the book consist of Mr. Neesima's letters to friends and extracts from his journal.

It is hardly necessary to say that Mr. Neesima was a Christian enthusiast and educator of Japan, who died in 1890. He was always fond of study and the acquisition of knowledge, and was well educated according to the standards of his country. But once seeing, when still a young man, a portion of the Bible translated into Chinese, he became fired with the desire of going to some Christian country where he could not only learn more of the Bible himself but also be prepared to translate it into Japanese for his fellow-countrymen. Checked in this purpose by the prejudices of his parents and the laws of his country, he finally, at the age of twenty-one, took the bold step of leaving home and country and secretly embarked for America. Upon his arrival here his history and ambition became known to Mr. Alpheus Hardy, a philanthropic merchant of Boston, who placed him at school. The next ten years were spent in study at Amherst and Andover, where he became a favorite with both teachers and students. Having attracted the attention of the Japanese Minister at Washington, and refused a flattering offer from him of a government position, he returned to Japan under the American Board of Foreign Missions to carry out his original purpose of evangelization and education. Before leaving, however, he collected funds for the establishment of a Christian college in Japan, which stands to-day the University of Siochisha, a monument to his high purpose, unselfish consecration and untiring energy.

This very meagre outline of its leading events gives no adequate conception of the interest of the life portrayed in these fascinating letters and notes. Aside from this interest attached to the man himself, the book is a suggestive and inspiring illustration of the work wrought by Christianity and western education in a child of the East. Mr. Neesima was a true evangelist: "In every circumstance and at every stopping place in the journey of life he spoke for his Master. He belonged himself to a class whose intelligence and patriotism destined them to the control of their country's future." And after reading the book we can readily believe Prof. Hardy's statement that no private citizen has ever died in Japan whose loss was so widely and deeply felt as that of Mr. Neesima.

While as stated above the volume consists largely of Mr. Neesima's

own letters which have an indescribable charm, a full measure of credit must be given Prof. Hardy for his skillful arrangement of material and his well chosen supplementary explanations and lofty appreciation.

W. R. M.

What is Reality. An Inquiry as to the Reasonableness of Natural Religion, and the Naturalness of Revealed Religion. By Francis Howe Johnson. pp. 510. Price \$2.00.

This treatise is fundamentally philosophical. It traverses the metaphysics of our knowledge and inquires how far the data of experience and reason may be held as standing for reality. But though essentially philosophical, the discussion has a thoroughly religious aim. Its purpose lies beyond the establishment of mere metaphysical conclusions, and seeks a sure basis for the great practical interests of spiritual life and Christian hope. The occasion for the inquiry is the wide-spread unsettling of traditional conceptions and faith through the progress and speculations of modern science and agnostic philosophies. The author's effort is, taking what are claimed to be the conclusions of present science and thought, to find, with new adjustment, a still secure, or even better, foundation for the great verities of Christianity.

His starting point is found in the real existence of the personal *Ego*, or psychic self, as a centre of efficiency, an originating, causative entity. This is not only invincibly certified in consciousness, in which we stand "face to face with the inmost reality of the world," but is verified by all the scientific tests by whose use the facts and truths of advancing science itself are established in the belief of men. He then lays down as fundamental assumptions which a true and full philosophy must recognize and include, the four propositions: "First, *I exist*. Second, *There exists in time and space a world external to myself*. Third, *I can produce changes in myself and in that external world*. Fourth, *Changes take place in me and in that world, of which I am not the author*." Speculative beliefs vary as the emphasis is placed on one or another of these postulates. A philosophy that refuses belief to any of them, or develops one at the expense of the others, is thereby removed not only beyond the sphere of common sense, but put outside of the possibility of harmony with actual life.

The author then tests the theories which thus prove themselves one-sided and partial, and so cannot stand as adequately expressing the realities of the world. On the one side the theories of idealism, of Kant, Fichte, and Hegel, are acutely criticised, and by their extreme subjectivism shown to be incompetent to verify the realities of the objective world. On the other side the theories of physical realism, represented especially by Herbert Spencer, are proved to be even more fatally wanting, when offered as explanations of the full complex of cosmic exist-

ence. Each of the systems, developed from a single principle, proves in the end to be only a unification of a severed *fragment* of the great irreducible reality to which the experiences of life are bearing endless testimony.

In making the *ego* the starting point and basis of his explanation and constructive view our author concedes much to the fundamental conception of idealism. But his *ego* is not the abstract, universalistic *ego* of the pure idealists, divested of all relations, but the concrete *ego*, a unit of real being, intelligent and causal, as given in conscious experience, with all its relations to other objects. These relations are three-fold—to its body of organized animal tissues, to the whole external realm of its own creation, and to other real beings known to it through analogy and experience. In mind as a reality, with all that experience discovers in it and its relations, is found a *microcosm*, from which under the guidance of analogy, the author passes to the great universe. From the realities in the little world that man finds in himself and his relations—the realities of a self-conscious, intelligent creative soul, reigning in the midst of this microcosm—he sees that which justifies faith in the reality of a Supreme Creative Intelligence as the centre and soul of the great sum of all things. What is found thus in the lower sphere is used to suggest and interpret the great realities of faith in the higher.

In the constructive and illustrative movement along which the author takes his reader from this point onward, analogy, in almost endless particulars, become the guide. It leads him to adopt the notion that in each human personality there are subordinate centres of consciousness, the unity of the *ego* embracing within its physical organization countless myriads of "beings" that are somehow the constituents of its own being, and are measurably subject to the training of the central soul. It supplies a living, abiding type for uniting the divine immanency and transcendency. It uses the theory of evolution to interpret the reality of creative action in harmony with the teleologic view of nature. It leads to the inference that the seeming evil in the world, so troublesome to optimistic faith, may be due to the same law of conflict, that under evolutionary action is carrying nature through what is imperfect and provisional to what is best. Revelation is viewed not as supernatural, but *natural*, in the sense of being fully in accord with the method of evolution that from the beginning has characterized the advance from lower to higher stages—the process of evolution being understood ever to be under the personal, direct guidance of the Creator. Revelation is progressive; and in this respect it is in harmony with the world-process, having such, and only such, a degree of infallibility for each passing age, and subsequently, as have the teachings that come direct from nature. Further, *sin* is viewed as coming into the world in connection with the evolution of *conscience*. When man's nature rose, by this new attain-

ment, he became capable of moral character, while in fact he failed to attain practical conformity to its demands—a lapse below the new ethical ideal. The Fall, *sin*, is looked on as an incident in the *elevation* of the creature to a higher grade of existence. This same elevation, the birth of conscience, attended by a sense of sin, is viewed as also rendering possible the new creature in Christ, when the fulness of time should come. *Salvation* comes, under continuity of the process, as a rescue, not simply of the product of creation, but of the process itself, from miscarriage and failure.

We have given this somewhat extended abstract of this volume, not simply because of the importance of the subject, but because also of the character of the discussion itself. It comes as a conscientious attempt at defence of religious truth, upon a basis thought to be necessary by reason of a supposed breaking up of old views of the universe. It illustrates a trend of thinking, appearing with many variations, among such as have become unsettled by scientific speculation and rationalistic thought. Mr. Johnson writes with an equipment of information that has evidently come from a wide familiarity with the facts and theories of recent science and philosophy. His use of the material is marked by a great degree of careful, discriminating thought and independence. His style is clear, direct and energetic—feliculously adapted to give definiteness to conclusions. His criticisms of both subjective idealism and materialistic realism are keen and decisive. The inadequacy and falseness of Herbert Spencer's philosophy, with its mechanical view of the universe, are mercilessly laid bare. The book is stimulating—though to few, we believe, will it be convincing for the particular views and conclusion reached.

Despite the good motive, to find scientific basis for religious beliefs, the end is here gained by such an elimination of the contents of the faith itself as to present no longer the Christianity of the centuries in orthodox Christendom. The faith is, in fact, transformed and its distinctive truths and conceptions are lost, as shaped to the new basis and interpretations. As we understand it, it is, for Christianity, a surrender, not a victory—a rationalized religion, minus Christianity. The obliteration of the distinction between the natural and supernatural, even when, as here, it is done in the seeming interest of calling all nature *divine*, is found in the end to be the signal for the emptying of Christianity of most of its peculiar and characterizing contents.

It is impossible within the limits of this notice—for it would take an extended discussion to do so—to specify the elements of unsatisfactoriness in the constructive part of our author's effort. It starts with an over-estimate, it appears to us, of the disturbing and destroying work, for the old form of the Christian faith, of the progress of modern science. And its processes of reasoning need to be closely watched. While it is doubtless meant to be careful in its data, and shows acute

critical judgment in criticising different theories, nevertheless, by itself building on unverified scientific hypotheses and pressing loose analogies to extremest application and force, it makes its own conclusions as insecure as the views criticised and discredited. What firm foundation can be gotten in the notion of subordinate centres of consciousness "a community of beings," in each human personality? What assured basis can be had in the teaching that each perception or idea is remembered through the specific "nerve combination" constructed by the act of knowing it, even if the brain combination is constituted of *psychic* elements as assumed? All through this part of the work we are led along, step by step, by well-pictured but often strained analogies, drawn not always from solid realities, but, frequently, for crossing unbridged chasms, from the dreams and unverified conjectures of mere scientific speculation. And we rightly ask whether we are entitled to transform, so seriously, our theology after the mould of theories or conclusions so constructed, or to dream, for a moment, that they can present the true harmonization of Christianity and science. M. V. :

A. S. BARNES AND CO., 751 BROADWAY, NEW YORK.

Bible Studies. From the Old and New Testaments, covering the International Sunday-school Lessons for 1892. By Geo. F. Pentecost, D. D. pp. 416.

These "Bible Studies," given in the form of lectures or sermons on the passages of Scripture selected by the International Committee for the Sunday-schools, for 1892, are excellent. The author follows a most natural method of treatment, one that draws legitimate lessons and puts them in such a way as to be easily remembered. Their chief excellence is in their suggestiveness. Specially is this true of the introductions to the discussions of the successive lessons. The manuscript was prepared in India, where the author is earnestly engaged in missionary work. It is surprising that a volume of such merit could be prepared under such stress of other work. Perhaps this other work is what gives to the whole book such an evangelistic tone.

PAMPHLETS.

The Lutheran Almanac and Year-Book for 1892. By Rev. Matthias Sheeleigh, D. D. Philadelphia: Lutheran Publication Society. This is the 22nd number edited by Dr. Sheeleigh, and every one is an improvement on the preceding. It has a marvelous amount of most useful information pertaining to the Lutheran Church neatly printed in a small compass. It should find its way into every Lutheran family.

* *The Methodist Year-Book for 1892.* Edited by Rev. A. B. Sanford, M. A. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. We heartily welcome this year-book to our table. It answers many a question that arises concerning the work, and organizations, of a sister denomination. It is carefully compiled and neatly printed.

Church Almanac, 1892. Lutheran Book Store, 117 N. 6th St., Philadelphia. 10 cents each or 75 cents a dozen, 90 cents by mail.

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Mr. W. D. Howells will contribute a new novel, "A World of Chance," characteristically American. Especial prominence will be given to short stories, which will be contributed by T. B. Aldrich, R. H. Davis, A. Conan Doyle, Margaret Deland, Miss Woolson, and other popular writers.

Among the literary features will be Personal Reminiscences of Nathaniel Hawthorne, by his college class-mate and life-long friend, Horatio Bridge, and a Personal Memoir of the Brownings, by Anne Thackeray Ritchie.

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